NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment—Without Compromise.

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Pro-Slavery.

From the New-York Evangelist.

TO THE REV. JOHN G. FEE, OF KENTUCKY.

REVEREND AND DEAR SIR:—Your communication in the National Era, headed "Dr. Cox and Consistency," has just met my eye. The matter of it, and the manner in which it is written, meet my approbation in the main, and seem to deserve an answer; not that I approve all you say, as the best and wisest thing; but I see honesty, truthfulness, and a love of the cause of man, so displayed in it, that I acknowledge it affected deeply and well my heart.

You are to me, personally, a stranger; though the report of your character and deeds has reached me, and made an impression highly favourable. I like your communication, also, because you put your name to it. This is manly, proper, and Christian. It is too common, in our country and our day, to make a target of another, to fire at it unmercifully, and to keep hid in the meantime within some ambush of cowardice. An anonymous attack on an identified individual, appears to me generally to deserve the epithets mean, unjust, and calumnious. And had yours been of this *common and unclean* description, I should have cared about it probably enough to read it—not! since it involves no very laudable elements of virtue, to do mischief not in a way of responsibility. On the contrary, your course I admire and praise, and hence this reply.

You accuse my consistency, in a style that does not touch my conscience at all, my brother. The whole of it, I think, results on your part from confounding into one, two things that differ; at least, if this is not the fact, I am very sincere in my mistake, and claim the pity of your heart in my favour.

My language at Cincinnati, on the subject of Slavery, you have probably misunderstood. What I think it was, you and others may infer from the sequel. It grieves me to be misunderstood, especially by the wise.

My present position, in reference to Slavery in our country, is, to say much in little, about as follows:

1. I think no better of the system than I used to do, praying God, of his mercy, and in his own way, to remove it from our country, and the world; yes, I pray devoutly for its utter annihilation.

2. What I ought to do for this end, as contradistinguished from many things that others do, I must judge for myself alone. On this account, I have found it necessary for me to belong to no existing society or association of Abolitionists. They may do things for which, while I have no desire to impair their liberty, or to condemn them utterly, I cannot be accountable. My conscience, and my judgment, on such a theme, must not be merged in a crowd. The theme is very complex in its relations, unquestionably. It is the duty, possibly, of some men to do, what it is not the duty of others to do. Our duties in all cases—it is a grand, and an absolutely universal proposition in ethical, and even in theological philosophy—OUR DUTIES ALWAYS RESULT FROM OUR RELATIONS. And our relations frequently vary, by the providence of God, in many forms, degrees, and proprieties. Hence, in deciding, as I must, what is duty, or the reverse, in my own case, I mean not always to say what is the duty of others. Their liberty of thought and action is as real, and as sacred as my own. I ought to love liberty in them as well as in myself.

3. I believe that "doubtful courses are sinful, courses;" as my brother, the Rev. A. D. Smith, has ably shown;* and hence, that we had better do nothing than act rashly, or do what is questionable or wrong.

4. Some ultras I view as extravagant, malignant and infidel; as well as traitors to the country and its best interests. I can, therefore, have nothing to do with them.

5. Measures of which the *tendency* is to make bad worse; or, to exasperate the feelings rather than convince the mind; or, to alienate the South, and dissolve the Union; or, to make a servile insurrection; or, to generate a civil war; measures, I say, that have such a tendency, whatever be the event, I cannot and will not favour or abet in any way. I like no passionate or furious demonstration.

Beside, I think that ecclesiastical action is a thing of its own sort, which the million do not understand, and which it is felony against Heaven to pervert.—All history shows its common and most mischievous perversion. The kingdom of Christ is *not of this world*; therefore it is not formally at war with the kingdom of Cæsar; therefore must *not his servants fight*, like the subjects of Cæsar, or contend with their weapons, for the victory. Any *parvenu* reformer, that is as furious as Jehu without his commission, would like—of course—to subsidize all other influences in the cause; and hence he desires to ride, and even to rive, the Church of God; nay, to move heaven, and earth, and hell, as the means, if thus he can only achieve his object—or seem to himself or his followers to do it!

6. The great difference with all good and wise men, and all sincere and philosophic patriots, at present, is—as to the means. It is mainly practical alone. What ought to be done, precisely what, to remove the evil? that is the question. Now, possibly, I differ from you, or from some other whole-souled man, or even err in judgment, as to the means which are practically the best in the case; am I, therefore, to be degraded, denounced, condemned for my motives—by those who know not what my motives are, insulted, spurned, and treated as a traitor to the cause of God and man? That you do this, is what I neither assert or believe. Others do it, however. It is their way, and their wisdom. It seems to be also, their very piety; and they think to compensate for their abominably bad manners, by objurgation and sincerity, by fury and honesty, by vaunting themselves and abusing others; perpetually rampant and increasingly intolerable, they seem ever to

> Compound for sins they are inclined to,
> By-damning those they have no mind to.

I am acquainted with some men, who, by their consummate imprudence, their characteristic grossness and impudence, their self-preferment and disgusting forwardness, on every occasion, and in every pageant, or wherever they could make illustrious *self* conspicuous, have quite survived their influence in the community, both civil and ecclesiastical; and yet, when the cause of Anti-Slavery, or anti-almost-anything, came into consideration, they were instantly pervaded with a zeal, and a philanthropy, and a passion for self-denial and display in the cause, which were remarkable. They were its patrons, and its champions—and ministers and churches were "in a most parlous state," if they did not enlist in their company, follow their lead, or "get up behind" them; that is, they had sense enough to understand their characters, and weigh as well as count them.

7. That Slavery is doomed, I am sure. It is doomed in heaven. It must expire, dead, and buried without a resurrection. That it will die, nay, is dying now, and agonizing to decease, almost *in articulo mortis*, I am sure. Every prophecy in the Bible respecting the reign of righteousness in the earth, and the universal ascendency of the Gospel, implies its end. It cannot live forever in this Christian country. It is not one of heaven's domestic institutions. God is not its patron. Prayer is not its preserver.—Piety does not like it. "God has no attribute that takes part" with it. Its victims are men and women. Its devastations kill beyond the tomb. It begins to alarm the consciences and attack the hopes of men. Its friends and favourers for gain are strange Christians, and dying as they live, they *may* perish forever! I had rather be the slave than the slaver. I pity both the parties, masters, and slaves, but not with the same feelings. The sympathies of heaven are all with the oppressed, not with the oppressor. It is ordinarily, I believe, *a fearful thing* for a slaveholder to die! God have mercy, if he can, on the victims of the system, both active and passive!—Whatever exceptions there may be, the rule is not altered by them.

And now, my young brother, you will begin to understand me. I have confidence in your candor, and your justice. And shall I begin to vindicate my consistency before you? I will, especially since it may remove a scandal from the path of some traveller toward truth and righteousness.

What I said at Cincinnati was substantially this: The mere relation in law sustained of a slaveholder is not necessarily sin. There are instances, though rare, and I have known some where that relation was sustained ignorantly—temporarily—as a mere means of emancipation—and from circumstances, trying, complicate, and of difficult aspect to resolve as it regards duty at the moment. There are others, where the slaves were not held for gain, though from some mistaken views of what is best, and what is practicable, and at the same time with a heart that felt for them, and treated them kindly and well.

Now, in contradistinction to all these, the system of holding men and women, brothers and sisters of the species, for the sake of gain, in hopeless bondage, and trading in them—*horresco referens*—as mere property, subjected to one's sordid behoof in mortmain servility and thraldom; to keep them and trade in them, *for filthy lucre's sake*; all this I abominate before God as piracy against the universe! I never said, or meant to say, or write, one word in favour or palliation of it. I am no believer in its innocency. My honoured father, and my honoured mother, and their honoured ancestors, taught me no such doctrine. I have never changed in my estimate of it, unless it be progressively, to abhor it devoutly more and more!

As to the point, I am no worshipper, no idolizer of consistency. It seems to me possible for a man to be wiser to-day than he was yesterday, and also to be consistent—sometimes—only because he is obstinate and incorrigible. An old and excellent divine was once told that what he said then was inconsistent with what he preached before; he replied, "Well, possibly it is so. I am neither inspired, nor infallible; but I mean to be honest always, and I hope to improve; while I bless God that we are to be saved, by his promise, not for consistency, but for faith." I leave it now, my respected young brother, to your good sense and love of right, to reconsider your views, and your charges concerning me. Possibly you may see that the inconsistency you censure is more in the letter than the spirit, more in the infirmity or infelicity of the expression, than in the sense or meaning of what I said. You can discriminate between things that differ; between a principle and its exceptions; between relations passive and those active in regard to it; between bad motives, and those comparatively or absolutely good, in some who *de facto* hold slaves.—Possibly we differ less than you imagined.

I have no doubt that the subject of Slavery ought NOT to be let alone. It is our right not only, but our duty to discuss it, in proper places and times. It is a huge ulcer on the national body politic. It will never cure itself. It will kill us, or we must kill it. It is the grand incubus of the nation. It is the monster mischief of our country. We all have some relation to it, and God expects every man to do his duty. God grant in mercy, not in judgment, his own guidance in the means, and his own deliverance in the end; our nation will be the infinite gainer, and to him alone shall be the glory.

SAMUEL HANSON COX.

Rusurban, Brooklyn, (N. Y.) August 20, 1847.

*See his late excellent Sermon on Dancing.

From the Montgomery [Alabama] Flag and Advertiser.

THE BRAZILIAN SLAVES.

It appears that the two slaves taken from the Brazilian vessel by the Abolitionists, and whose liberty has been for some time a question before the courts have disappeared. The first habeas corpus writ having been dismissed, and another taken out, which was likely to meet the same fate, the Abolitionists determined to disregard the law, and, accordingly, when the morning on which the second habeas corpus writ was to be examined into, the prisoners are not to be found. The jailor knows nothing about their escape. He finds the keys under his head in the morning, where he put them at night.

Such is the extent to which abolitionism has gone in the North, that the very administration of justice has become a humbug. The rights of foreigners under existing treaties, and the rights of Southern citizens under the Constitution, are equally disregarded, and the Constitution itself has become a piece of waste paper, and its most stringent clauses empty verbiage when they interfere with the views of those violators of all moral and constitutional law. If they can make the laws of their States the means of carrying out their dishonest schemes, well; if not, it is just as easy for them to violate them as the Constiturion of the Union. Yet it is not to be wondered that they should disregard and violate the laws and constitutions of men, when they are continually perverting the Word of God in order to support their views against Slavery.

The consequence of the abduction of these slaves from the Brazilian vessel will be that the United States Government will have to indemnify the Brazilian Government for their value, and, in this way, we of the South will be compelled to pay our share of that indemnity, which the dishonesty of the Abolitionists have entailed upon the country. How long, we ask, can such a course of things continue to progress, and the Union last?

From the Doylestown Democrat.

DOWN WITH THE TORIES.

Wm. Lloyd Garrison, and Frederick Douglass, were mobbed by the people at Harrisburg, last week. They were professing to lecture on Slavery, while in fact they were denouncing our own Government, in the harshest terms in their power, and applauding our Mexican and British enemies. This Wm. Lloyd Garrison, is the same federal tory that attends the abolition societies at Liverpool, London, Edinburgh and other places, and at one of their late Conventions in England—BRITISH ISLES,—declared that he was ashamed of his country and his country-men, and called them a set of THIEVES, ROBBERS, MURDERERS and ADULTERERS. He is a bitter and an active opponent of the Democratic party, and ever since the commencement of the Mexican War, has given the Mexicans and their Federal allies in this country, "AID and COMFORT." Douglass, is a darkey, and a tool for the enemies of our country. He has been traversing our State and county, and leaves no opportunity pass by, without giving our a country stab. It is unnecessary to say that he also stabs Democrats at every corner, and is armed to the shirt collar with treason, against the country that warmed him into life—whose liberty he is now enjoying, and in whose sunshine he is now basking.

From the Commercial [Apalachicola] Advertiser.

NEGRO HOUSEKEEPERS.

The city Council, moved by the universal sentiment of the people, at their meeting on Wednesday night, took up the subject and discussed the propriety of so altering the present ordinance, as to prohibit any negro living on a lot to himself.

We learn that some of the Council were in favour of postponing the operation of the law until next year, so as to give the council to be elected, an opportunity to express an opinion upon the subject. We see no necessity for any such undue caution. The people loudly call for the passage of the law. The Council are bound to respond to the call at once, and not to put the responsibility upon another council. If the design in procuring the delay, is to enable absentees to return and vote upon the question, we hope no postponement will take place. The summer residents are the ones whose safety and comfort depends upon the passage of the law,—those who make the city a resting-place in winter care but little about it. Let the law be passed, and if the new Council choose to repeal it, let them do so. We have no fears that any Council ever can be elected that will advocate its repeal. If the present meeting have any doubts about the wishes of the people upon the subject, a public meeting can be called and their sentiments ascertained. If the members of the Council are satisfied that this law is necessary, and they do not *know* that the people are opposed to its passage, it is their duty to go ahead and not dodge the responsibility, by putting it upon another Council to take half of it off their shoulders. Such a law exists in other cities, and in Mobile—the papers of which city complain that the same causes exist that have produced the call for similar action here.

From the London Globe.

THE AFRICAN SLAVE-TRADE.

A series of heavy blue books appeared a few days ago among the parliamentary papers, containing the correspondence on the Slave Trade with foreign powers, and with the British Commissioners stationed at the various points on both sides of the Atlantic at which Courts have been established for the examination and condemnation of vessels taken in the trade during the year 1846. We gather from this mass of papers, that the progress yet made towards the suppression of the Slave Trade by force is very small.

The trade is now, apparently, carried on principally for the supply of the Brazilian demand. There the force of popular opinion and the weakness of Government combine to render futile all attempts to oppose any effectual opposition to the landing and sale of the slaves when they arrive. The sole check to the trade is found in the risk of capture on or near the African coast. After the loss of several vessels in succession, the dealers are, for a while, unwilling to speculate. But the arrival of one or two cargoes in safety revives their hopes; and the traffic is renewed with all its former vigour. During the war in China the British force cruising for the capture of slavers was reduced. The Slave Trade then increased very considerably. When the war was over, and the cruising squadron was strengthened, it declined. The year 1845 in particular was a bad one for the Brazilian slave dealers. But in January, 1846, two vessels succeeded in reaching Bahia with their cargoes in safety, and, landed, one 818, and the other (a yacht of fifty-one tons) 160 slaves. In March the brig *Tres Amigos* landed at the same port 1,350 slaves; and a few days afterwards the yacht Amelia (169 tons) landed 346 more. Much of this success undoubtedly arose from the failure of Mr. Hamilton (in December, 1845,) to obtain a new treaty with the Brazilian Government, and the subsequent neglect of the authorities to do anything whatever to discourage the trade. Its immediate result is told in a despatch from our Consul at Bahia, dated, 4th May, 1846. He says:—

"In consequence of the capture of ten or twelve vessels from this port during the past year, the slave dealers were much dispirited; and some of the principal ones had commenced breaking up their establishments on the coast. The arrival alluded to (that of the Tres Amigos) has, however, caused a reaction. Six vessels have again been fitted out for this detestable traffic, two of which have already sailed."

In the three months ending 30th of June, 1846, five vessels fitted as slavers left Bahia in ballast, and three arrived, and landed 1,260 slaves. Before the 30th September five more vessels landed, at the same port, 1,878 slaves; and several were sent out fitted for the trade. Our Consul, writing in September, says:—

"Every facility is now given for the landing of slaves in all parts of the province, and even within the precincts of this city. As no effort is made by the authorities to put a stop to this proceeding, it gives an additional impetus to the slave dealers to fit out a greater number of vessels for the express purpose of bringing slaves to this place. The number of vessels now returned is double that of the preceding quarter."

The returns from Rio afford no information as to the number of slaves landed there in 1846. At Para, it appears that the slaves form but a small proportion of the coloured population, and that very few had recently been brought there. At Paraiba, also, the trade prevailed only to a very limited extent. From Pernambuco, the British Consul, writing in April, 1846, says—"For the last eighteen months no vessel has safely landed a full cargo of slaves from Cape St. Roque to the Rio San Francisco; they have invariably, in part, or whole, been seized *and appropriated to themselves or friends*, by the government officers at the different districts." The British Commissioner, however, estimated the total illicit importations of African slaves into Brazil, in 1845, at 16,000, or less by nearly 3,000 than in the year before. The actual number imported in 1846 was probably not far from twice that number.

Besides the Brazilian ports, the chief markets for fresh importations of African slaves are in Cuba and Porto Rico. Early in 1846 Mr Bulwer obtained from the Spanish Government a promise to forbid the connivance of their colonial governors in the trade; and, accordingly, since May in that year, O'Donnell, the Captain-General of Cuba, has been acting under orders to discourage the landing of slaves, and to afford us all requisite facilities for preventing their importation. There is abundant reason for believing that such obedience as he gives to these orders is much against his will; and there is a strong party in the island always prepared to assist him in evading or neglecting them. So also at Porto Rico, the governor declares, that as the trade is now unlawful, he will not permit it to be carried on; but there is little reliance to be placed upon his ability to prevent it, even though we admit the sincerity of his desire to do so.

The owners of the ships and cargoes taken in the Slave Trade are almost invariably either Spaniards, Portuguese, or Brazilians. Italians are sometimes met with among the crews. The vessels are very frequently of American origin, chosen for their sailing qualities and for the cheapness of their materials. American seamen have been found in slavers; but there is generally evidence of their having been entrapped. They are engaged in American ports before the transfer of the vessel to the slave dealer, and before her destiny is known; and when they arrive on the coast of Africa, are driven to choose between being left there to shift for themselves, and coming home with the risk of capture. The American flag is frequently used to cover the vessel through the preliminary proceedings, and down even to the moment of putting the slaves on board; and for this reason: the United States not allowing a right to search vessels so covered to any cruisers except her own, the risk of detection and stoppage is thus altogether avoided, unless an American vessel of war happens to be in the neighbourhood.

The failure of Brazil to second the efforts of the other powers to suppress the Slave Trade, though it enhances the difficulty of the suppression by force, is not, however, the chief cause of that difficulty. The evidence of the British and French naval commanders, who had been employed in this service on the African coast, taken before the Duke de Broglie and Dr. Lushington in 1845, abounds with evidence of the impracticability of wholly preventing the transportation of slaves from Africa westward while the present demand for them continues. Captain Denman had no doubt that the traffic might be stopped if, besides the adoption of some other measures, the whole line of coast on which it is practicable to carry it on, a length of about 2,000 miles, were effectually blockaded, or that such a blockade was perfectly practicable, *with a sufficient force*. He did not, however, venture to estimate the force required. This opinion, with the same limitation, was confirmed by nearly every other witness. But it admitted that the co-operation of the native chiefs and the simultaneous encouragement of other commerce would be scarcely less necessary to success than the blockade. And it was also very generally agreed that the Slave Trade, and all other trade capable of being carried on with the inhabitants of the African coast, are so far mixed together, and mutually dependent, that to prohibit the one and at the same time encourage the other, would be anything but easy. Captain Sprigg says that he has observed the legal trade to diminish with the Slave Trade. In proportion as the Slave Trade flourished, it carried with it other trade, in the shape of ivory and gum, which the slaves were made to carry from the interior of the country. Where a large proportion of slaves arrived, they used to bring ivory and wax with them." He describes the process by which the ivory is transmitted from the interior, to the absence of the slave carriers, thus:—"An elephant's tooth when it is put on board a ship may be worth £30 sterling money, but it is not allowed to approach the coast than about five miles. Then it changes hands from one bushman to another. These bushmen are the merchants. There are different divisions of the country, and they dare not bring it beyond its certain spot. I suppose the price of the article goes on at about 200 per cent. as it travels from one bushman to another." He thought treaties with the coast tribes would not remove these checks—"They are so subdivided into small sections, that they will not trust one another." Captain E. Bouet-Willaemez would also prohibit the landing of all merchandise at the points at which the Slave-Trade was or had been carried on, for he considered that the legal trade had the effect, directly or indirectly, of encouraging the Slave-Trade. And it is also stated that from the nature of the fittings necessary in vessels engaged in the African trade, where the captains, carrying on a mere barter trade, have to use their vessels in many respects as warehouses and shops, the rigid application of the provisions against fittings adapted for the Slave Trade would very frequently stop the legal trader.

Baron Darricau explains this as follows:—

"Because from the nature of the coast, and the difficulty that we have in procuring water, it is impossible that a vessel which carries on barter and which remains long on the coast, should not have a larger quantity of water and water casks than is allowed. It is also necessary to have planks to make their little magazines on board, for the purpose of exposing their merchandise to the natives who may come on board to purchase it; and also make the several bulkheads for keeping the various kinds of merchandise separate. They are obliged to exchange, for the merchandise of the natives, packets consisting of gunpowder, tobacco, piece goods, and especially iron bars and copper, and which iron bars, being easily converted into slave irons, might give occasion to seizure under the treaties. They also have on board commission agents, and there are sometimes on board as many as twelve black men, the servants of those commission agents, who are embarked without being on the muster roll of the vessel."

Capt. Fleuriot de Langle declares the right of search to be a thing almost illusory. "If I had exercised the right strictly, I should have stopped every vessel that I met with on the coast, because they had more provisions, more water, and more planks than was necessary for their crew."

Thus it would seem (so far as the evidence at present before us may be credited) that, independently of the physical impracticability of stopping the trade by sheer force, it would, were it perfectly effected, put a stop to, and must, while it is attempted, seriously discourage and delay the formation of those extended commercial relations between Europeans and the inhabitants of the coast, to which we have all, of late years, (and none more hopefully than the late amiable and energetic Sir Fowell Buxton,) looked as the only means by which the final eradication of this degrading traffic can be accomplished.

Selections.

From the Anti-Slavery Bugle.

THE YEARLY MEETING.

The Ohio Yearly Meeting of Friends (Hicksites) commenced its sessions in this place on Sunday last. The meeting on that day was large—many more being in attendance than could get into the house, or within hearing of the speakers. The meeting was a highly interesting one. The preaching was of a kind not always heard from the lips of the authorized expounders of faith and doctrine amongst Friends. Our readers will not doubt this when they are told that Lucretia Mott, and Joseph A. Dugdale were the principal speakers on the occasion. Practical truths were uttered. The crushed and the dumb were not forgotten. The Anti-Slavery and other reforms were spoken of approvingly, and Friends were exhorted to be more faithful and diligent in works of practical righteousness. Many Friends, we are told, make strong objections to Lucretia's discourse, on the ground that it was a *lecture* instead of a sermon.—Call it what they will, they must have felt its truth, and it is to be hoped will profit by it.

The business sessions commenced on Monday.—The session of that day was a long one, and a question came up which gave rise to an earnest discussion, in which much feeling was manifested. After reading the travelling certificates, laid upon the table by several ministers from other Yearly Meetings who were present, the Clerk stated that a certificate was upon the table from a body calling itself "Green Plain Monthly Meeting," which, as that meeting was not connected with the Society of Friends, he supposed could not be properly read.—The person who brought this certificate was, of course, Joseph A. Dugdale; and the discussion was upon the propriety of reading it. It was contended by some that J. A. Dugdale had been disowned by Green Plain Monthly Meeting for breaches of discipline, and consequently was an intruder here, and ought to withdraw from the Meeting. On the other hand it was argued that he was a member of Green Plain Monthly Meeting, in good and regular standing.

Most of the readers of the Bugle are perhaps aware that there are two bodies calling themselves Green Plain Monthly Meeting. That to which Joseph A. Dugdale belongs is held at the time and place in which Green Plain Monthly Meeting has always been held—has had in its possession the records and books of the Monthly Meeting ever since its commencement, which is perhaps twenty years and is much the larger body. The other Meeting is composed of a minority of the Green Plain Quarterly Meeting. This body, a few in number, met in a private house, and set up a claim to the name, and was recognized by Indiana Yearly Meeting.

Friend Dugdale spoke at some length in the meeting, giving a statement of proceedings of Indiana Yearly Meeting against the Green Plain Friends and others. We have not room to give the facts in this case, nor is it necessary, as most of those interested in the matter are aware that Indiana Yearly Meeting has been attempting for years to crush those who are pleading the cause of the slave, and advocating other reforms. The Anti-Slavery portion of the meeting were in favour of reading the certificate, and those opposed to reform seemed almost determined it should not be read. A compromise was at length agreed upon. The agreement was that nothing should be read from, nor any correspondence held for the present, with the Green Plain Monthly Meeting, nor with Indiana Yearly Meeting, or any of its branches. The Friends, however, who were in attendance, both from Green Plain and Indiana were allowed to sit in the Yearly Meeting.

In the women's meeting, a discussion of the same kind arose upon the propriety of reading an epistle sent from Green Plain Friends. The result, however, was somewhat different, the women Friends agreeing that all documents should be received and read, both from Green Plain and from Indiana Yearly Meeting.

Upon the whole, the action of the Yearly Meeting so far, gives evidence of progress, slow and partial indeed, but still in the right direction. We think in this, as in other cases, much more might be done if those in the Yearly Meeting who are interested in reform would but stand firmly by their principles. There is too much compromise on the part of Anti-Slavery Friends. If these would but speak in Friends' meetings as they do in Anti-Slavery meetings, and in all places outside of their own meetings, a different state of things would be brought about. The decision of the men's meeting referred to above, was not what it ought to be, or what it would have been if a full expression of sentiment had been given by the Anti-Slavery members. It was not a decision upon principle. The Yearly Meeting refused to say the present position of Indiana Yearly Meeting, and the Green Plain Friends, was such as to justify, so long as it exists, the Ohio Yearly Meeting in refusing all intercourse with them. The decision was merely that, under the circumstances, way did not open for a correspondence. A better decision than this, we doubt not, might have been had, and one too, which would have been much more in accordance with the views of a large majority of the members of the Yearly Meeting who were present. J.

From the Independent Democrat.

RIGHT PREACHING.

One of the most alarming indications we have witnessed of late is the general disposition manifested by a large portion of the Whig papers, led off by the *Boston Atlas*, to repudiate the Wilmot Proviso and accept instead the issue of "*no more territory*;" an issue which can no more be successfully maintained than can the issue of "*no more tariffs*," "*no more internal improvements*," or "*no more paper money*." It is an issue which involves *no principle whatever*, and consequently cannot rally the people to its support. We are glad to see that a portion of the Whig press understand this "Trojan horse," and are determined to keep him without the walls. Of this number is the Keene Sentinel, from which we take the following, as true as it is manly and earnest.

NO MORE SLAVE TERRITORY—AND SIMPLY NO MORE TERRITORY.

We fear there is a deep game playing at this very moment on the political chess board. If it be necessary to effect harmony and union between brethren of the same principle on general questions, but differently located, by any vital surrender of the free States, we may bid adieu to every fond hope of successful resistance to the slave power of the country; and while new rivets are inserted in her chains, the policy growing out of "the loved institution" will be clinched with a strong hand.

No one doubts that the war we have been hurried into is to acquire new slave territory. Without time being given to reflect upon the motives or consequences, the war was sanctioned — and when the hour came round for calm contemplation, our armies had advanced, flushed with victory, into the cotton and sugar latitudes West. Then came the Wilmot proviso, as the only check or remedy for the past, in the hands of the representatives of the people—the only security for the future. The principle—NO MORE SLAVE TERRITORY, once firmly established by the majority, in the exercise of a constitutional right, war and conquest lose all their charms; are without an adequate object; and peace must soon follow. Justly apprehending the inevitable effect, a new proposition, or "a new issue" is presented. Let us say Messrs. Berrien and Calhoun give up the Wilmot proviso, and adopt the broad principle of *no more territory whatever*. In other words, we wish to get rid of this proviso principle—we want no more territory, if it must be free,—and, as the principle, involving that of withdrawing our armies, will never be acceded to by our present rulers without settling the question of boundary, treat *afterwards* of peace, and the grand object may still be attained.

We regret to see a *single* Northern press advocate this dangerous proposition; as division in the ranks in free States, will be as fatal as the battle of Buena Vista was to the hopes of Santa Anna.

The cry of no more territory, however popular, however correct, is believed to be an *impracticability*, well understood, short of the total route of Scott and Taylor, and inability to recruit the armies; and if adopted, to the exclusion of the proviso, i. e. "no more slave territory," ways and means will be found yet, to *add slave territory*—for the President and Senate may make and ratify a treaty of cession without condition; and, as has forever been the case heretofore, Northern men, with Southern principles, may be brought in to sanction the accursed thing. We have repudiated, it will be said, the *great principle* for the honeyed doctrine of no more territory—but as territory *is added* by *solemn treaty*, this business must be *compromised*, as the RIGHTS of the great South regarded! There you are—fat offices in reserve for every recreant, selfish, time-serving, and heartless politician needed to make make up a majority. The Democratic war party in New Hampshire, whether from principle, or to secure the election of Jenness and Moulton, are committed agreeably to the *letter* of their resolutions in June last, and let the Whigs hold them to it; "No more slave territory" inscribed on the banner of the free States, will not only check the conquering mania on this continent, but put at rest another project to follow at the heel of conquered Mexico, that of acquiring in some way, the Island of Cuba.

From the London Inquirer.

AMERICAN CORRESPONDENCE.

"The most oppressed, the most unresisting, and the most pitiable race, which the world has ever known."—Quoted in leading article of Inquirer, July 3, 1847.

In the interests of that race, Sir, and in the confiding hope that the Unitarians of England will not be found among the most backward sections of the people in confirming the fact declared at the cessation of a late memorable article—never to be forgotten, to the honour of the Inquirer—(I refer to its number of May 8, 1847,)—that "the great body of the people of England had everywhere received the great American Abolitionists with enthusiasm, and had resolved to omit no means of making their feelings, respecting THE CRIME AND CURSE OF SLAVERY, fully known to all the parties concerned;"—I respectfully submit to your readers the following important letter, received by the last packet from America, and addressed to me by the Rev. Samuel May, Jr. of the city of Boston.

Accompanying this letter was one from the Rev. Dr. Parkman, of the same place, remonstrating on the charge preferred to him of being "one of the most pro-slavery men in all the North, and holding Abolitionism in scorn;" and demanding "on what authority I had allowed myself to repeat so erroneous and injurious an accusation."

I have taken other opportunities of explaining how it was, that, in the course of the discussion at Paris, I was led to make use of the information America, respecting the character of that gentleman in relation to this subject. Most certainly the question was not of my raising. The high Anti-Slavery character of the gentlemen who signed the invitation to the Unitarians of Great Britain, being assumed by other parties, it became necessary to declare not only such facts as I had observed myself, but such as had also been stated on authority which I could not disbelieve. The name of that authority was called for. But even had the letter quoted been to myself—which it was not—I could hardly feel justified at the moment in betraying the confidence of a private correspondence. I am now, however, enabled to say, that, by the spontaneous desire of the writer, *the seal has been removed from that correspondence*, and, by consequence, the reponsibility of ascribing to Dr. Parkman the sentiments complained of in relation to the detestable institution of which he is a professed "abhorrer," no longer remains with your very faithful servant,

GEORGE ARMSTRONG.

BOSTON, June 30, 1847.

MY DEAR SIR—The last steamship brought us the Inquirer, containing a report of proceedings at the annual meeting of the British and Foreign Unitarian Association. I was very glad to see that Mr. Estlin brought before the meeting the subject of the Boston invitation to English Unitarians. Had the Association been willing to leave to private and unofficial response what had originated in a wholly unofficial way, the whole trouble, it seems to me, would have been avoided. I was also glad to see that you, Sir, pursued the subject; if it has had no other effect, it certainly has had this, of developing the feelings of several prominent English Unitarians towards those in this country who, in the face of every opposition, are labouring (and have with some success laboured) to remove the sin and curse of Slavery from the land. It has showed, too, some misconceptions of the aims and position of the American Abolitionists which we are bound to set right.

But let me recur, for a moment, to the Boston invitation, just to ask, why it was originated and sent, at once in so formal and so irresponsible a manner? Why was it not sent by the American Unitarian Association, as it easily might, and cordially would, have been? The American Unitarian Association is the only body known to British Unitarians, as officially and authoritatively (if I may so speak) representing American Unitarians. And had the invitation been accepted, and delegates sent to our annual meetings from Great Britain and Ireland, they would have found no other meetings to attend, distinctively Unitarian, save those of the American Unitarian Association.

* * * * * * * *

I dare say, my dear Sir, that you have had other letters, from American sources, giving you information of the position and progress of things here touching the Slavery question. But I presume that it was to recent letters of my own that you referred in some remarks which you made at the meeting of the British and Foreign Unitarian Association. If so, I wish you had expressly so declared, when your authority for certain statements was called for. I never have written, please God I never will write, one word on this subject of Slavery which I do not believe to be the honest truth, nor one which I will shrink from defending anywhere. The charge against Dr. Parkman of being in a pro-slavery position I did make, though I certainly had no wish or intent to become, unnecessarily, his *public* accuser. But by that declaration I am willing to abide, and stand ready to produce the proof thereof. Dr. Parkman has signalized himself here by a steady, unrelenting opposition to *every kind and description of effort against Slavery*. I appeal to the whole community of Boston, and American Unitarians generally, if this is not so. As to the assertion that it is on account of the "intemperate language used by the Abolitionists," that Dr. Parkman is "not an Abolitionist," the reverend gentleman who made it is mistaken; it is not true, though doubtless believed by him to be true. Dr. Parkman regarded the Anti-Slavery efforts of Dr. Channing and of Dr. Follen with no sympathy whatever, but the contrary. I have heard him speak disparagingly of the Anti-Slavery labours of Dr. Channing. He declared that Dr. Channing had much diminished his influence, and that of his other writings, thereby; and that his abolitionism was a weakness. Was it Dr. C.'s intemperate language, that repelled him? When, a year ago, an effort was made to induce the American Unitarian Association to reply to a letter from Ireland, addressed to American Unitarians generally, Dr. Parkman declared (without any concealment) that *no letter on Slavery* should ever go forth from the American Unitarian Association. Was it the "intemperate language" he feared? A few years ago, the captain of a New Bedford vessel, on a passage home from one of the ports of Virginia, discovered that he had a fugitive slave on board. The poor slave, yearning for that freedom which he felt God meant he should enjoy, took this method to escape from the iron bondage which was alike cruel to body and to soul; he secreted himself in the hold of the ship. There he was found. The heartless, selfish captain put back his vessel, and, deaf to all the remonstrances and supplications of the slave, carried him again to chains and Slavery, and to the "tender mercies" of an exasperated master. And of this act Dr. Parkman distinctly, and without qualification, approved; had the captain not done so, said he, he would have disobeyed the express stipulation of the national compact! Thus a professed minister of the Gospel teaches that the unrighteous laws of man are to be obeyed before the everlasting law of God. The "intemperate language" of the Abolitionists forsooth, is unpardonable in his eyes; but the inhuman, pitiless, hard-hearted acts of a minion of Slavery find no indignant rebuke from him! God judge between him and the Abolitionists! To my mind no truth is clearer than this, that the professed minister of the Gospel, who fails to advocate a professedly moral and benevolent cause (in such a way as he may deem proper and right) does in effect *oppose* that cause. The community will, for a long time at least, reason thus about it; Christianity surely approves and befriends all that is good, and is opposed practically to all that is evil; now, if they, who are its teachers and exponents, do not defend and support a cause, it must be because it is intrinsically evil and unchristian. Especially will they so reason, when they see these professed religious teachers in an attitude of constant hostility to such cause. This is one of those cases where he, who is not for us, is against us; actually, practically, intentionally, and before the whole community, against us, and against the cause, *however advocated*. Surely these fastidious gentlemen, if they choose, might, at least, attempt to "show us a more excellent way." They do *nothing* about it, save rail at those who, according to their light and skill, are striving to do *something*.

I make no apology for saying these things; for they are *true*. But I *am* sorry for the occasion. I certainly would have preferred to have the whole matter confined to this community. But my statement was so pointedly contradicted at the meeting of the British and Foreign Unitarian Association, that it appears to me that any other course than the present, on my part, would be a virtual admission that I had spread an untrue report. I have, therefore, written as I have in the hope (if you agree with me in what I have just said) that this may meet the eyes of British Unitarians. If the position of the gentleman referred to is not a pro-slavery position—if he is not entitled to the name of a pro-slavery man, no man, not an actual slaveholder, can be.

On another point I would say a word. If the remark, that *Dr. Gannett had joined the Anti-Slavery agitation*, was based on anything I have written, my words were entirely misapprehended. Dr. Gannett, as I stated, had expressly retired, or rather advanced from the position taken by him two years ago, that "*silence* was the duty of the North respecting Slavery," and had commended the cause and its advocates, as worthy of respect, investigation, and support; but that he had *joined the Anti-Slavery agitation* is certainly not the fact.* It might, my dear Sir, on your side the water, have followed as a necessary consequence of the premises laid down; and I need not add my opinion of what it ought to have been on *this* side. But the fact certainly is not as you apprehended it; and it it was language of mine which led you into the error, I am heartily sorry for it. Nothing, surely, was further from my thought, than that I should be nett has taken a higher and a truer of that Dr. Gan- to a very interesting article of his, in the just-published number of the "Christian Examiner" (for July, 1847,) on the "Religious Aspect of the Times." In that article, speaking of the "enterprises of moral reform which distinguish our day," he objects to the manner in which they are often conducted, though he speaks favourably of the self-sacrificing spirit and zeal of their defenders, and adds: "Already we see the two institutions which have been most deeply imbedded in the habits of mankind, War and Slavery, ... *beginning to yield to the sentiment which is directed against them by those who hold them to be as unchristian in their character as they are barbarous in their origin.*—[The passage is not italicised by Dr. G.] Beginning to yield? It is scarcely beyond the distance of a single generation since the first practical assault was made upon the institution of Slavery; and now our own country, and one other alone, enjoy the disgraceful pre-eminence among civilized na-

*It has been communicated to Dr. G. that Mr. Armstrong, though so reported, did not intend to convey that meaning. In the after-proceedings of the day, on the occasion of the meeting at H

tions of being its strenuous supporters." Then, according to Dr. Gannett, the efforts of the Abolitionists have not *increased* Slavery on the earth, as some would fain persuade us and you! Again, says Dr. G.: "These are the two great social institutions, against which Christianity and Christians need now to direct the moral force before which they must disappear." This is the identical opinion long entertained and nobly advocated, when others were silent, by W. L. Garrison, Wendell Phillips, Dr. Follen, Dr. Channing, Lucretia Mott, and all the early Abolitionists. It is all they now ask of the professed Church, and professed ministers of Christ; but it is just the work which these professed ministers of Christ are *not* doing. As Dr. Gannett truly says: "*It needs* to be done."

I could wish that large extracts from this paper of Dr. G.'s might appear in the Inquirer.

I must add a few words respecting Dr. Beard's entire misconception of the Anti-Slavery principle, "No union with slaveholders."* This, Dr. B. represents as meaning, that we are "to sunder from all kind offices, from all recognition even of a common religion and brotherhood, a man, because he holds slaves." I confess to a feeling of astonishment, that Dr. Beard should so misunderstand the principle in question. When or where have the Abolitionists given any reason to suppose that they would advocate, or justify, a course so hard-hearted, so pharisaical, as that which Dr. B. describes, and justly denounces? Who can have so misrepresented them to one so entirely disposed to do them justice, as I know Dr. Beard to be? The principle of "No union with slaveholders" means this, and, to my thought, it *obviously* means it,—*no union with any one in making and holding our fellow-men as slaves—no participation with any in so flagrant a wrong, in so heinous a sin, as slaveholding.* Dr. Beard surely will not counsel us to have any union or participation in such oppression, and injustice, and crime, as that of reducing a fellow-being to slavery, and holding him there, against his own pleadings, and the stern authority of God. No! surely. If Dr. Beard rightly understands our principle, he will be, I cannot doubt, the first to say, "Go on, God bless and strengthen you in your true, though difficult position." This is our principle, "to have no *fellowship* with the unfruitful works of darkness." We know the slaveholder is our brother, entitled to our sympathy, our prayers, our help, yet deserving Christian rebuke, while wilfully remaining such, and justifying the wrong. But we know this, too, that whether he forsakes his sin or not, *we have no right* to join with him in his wickedness and his oppression; we are bound to cease from every manner of support and countenance to his sin. This is the whole meaning of "No union with slaveholders;" and we apply it to our political and ecclesiastical position. We have no right, by supporting a pro-slavery Constitution and Union, to be furnishing the slaveholder with the means of continuing in slaveholding, and making ourselves the very keepers of the slave's prison-house. We have no right to spread the mantle of Christianity over man-stealing and slaveholding, or to strive to do it. The effort must fail. Christ has no communion with Belial; and if we would do the slaveholders a true and Christian service, we must, first of all, wash our own hands of all participation in the wickedness, and then, with faithful pleading and Christian rebuke, strive to bring them to hear, and answer the call of humanity. There is no Abolitionist in the land that would not as joyfully render every aid in his power to the slaveholder, trying to escape from his unhallowed position, as to the poor, trembling slave, hunted by the enemies of his soul, flying from Slavery, and begging for shelter and concealment. Judge, all honest and candid men, whether we are not right in endeavouring to clear ourselves from all participation in Slavery, and to lead others to do the same. We are convinced that it is our duty not to go with others, though a multitude, though mighty and wealthy, *to do evil*. We know we cannot serve God and Mammon; and we know equally well whom we *ought* to serve. Trusting, then, in God, and the might of his truth, we hope to be faithful to the noble and eminently Christian principle—"NO UNION WITH SLAVEHOLDERS."

I observe that a Mr. Thompson, an Englishman, but who had been in the United States, spoke at the meeting of the British and Foreign Unitarian Association, and declared himself to be 'intimately acquainted with the whole fourteen or fifteen gentlemen who had signed the letter' of invitation. Perhaps he is; he is unknown to me That may only argue myself unknown. But I am sure he does not know some of our Boston men as well as he thinks he does. I allude to his remarks, only to notice one expression, viz: "He was no advocate of Slavery himself, *for* he was an Englishman." I am sorry to say that I cannot admit the soundness of his logic, though his heart may be true. We have sometimes found among Englishmen staunch supporters and cunning apologists for Slavery, vieing with the most noted, in this respect, in our own land. But see the following case, which I lately took from a public print:

"*Branding.*—Some time since, it was stated that a slave boy at Cape Girardeau, Missouri, had been branded on the face, with the words, 'A slave for life.' An editor at St. Louis having doubted the story, a correspondent of the *Reveille*, writing from Cape Girardeau, clinches it as follows: 'If the editor wants proof of it, if he comes down here, he can *see* the boy, the fiend who did the damnable deed, and the man that owns the boy; and if necessary, can have their names in full. They both live here. The man who did it is an *Englishman!* It would seem that, although they were willing the act should be done, still they do not like the public to know it, but dare not deny it; and if they do not look sharp, more will appear on the subject. The owner of the boy is a man of wealth, and all are surprised that he would have such an act done, as he has been looked upon, hitherto, as a man of good feelings, and a good citizen."

I must bring my long letter to a conclusion. May you find strength and support, my dear Sir, in your efforts for truth, freedom, knowledge. They shall not be less powerfully on the wrongs prevailing in your land, because they include us of this distant land, in their sympathy.

With sincere respect, believe me yours.

SAMUEL MAY, JR.

To Rev. G. Armstrong.

* If I rightly understand Dr. Beard, in his remarks at Hackney, and elsewhere since, he meant to confine himself to the relative position of slaveholders and ourselves. Dr. B. would frate nise with a slaveholder, as if he were a Christian brother, on the plea of Christian charity. I cannot imagine that Christian grace to have been designed to impose any such duty. If the slaveholder be guilty of one of the greatest wrongs upon earth—the robbing a man from himself, and the treating of an immortal creature as a *thing*—Christian charity, which rejoices in the truth, not in iniquity, may—nay, does—require us to fraternize with him, but only as the philanthropist does with the criminal—as a Howard or a Fr would with the unfortunate victims of the law, and the hardened enemies of society.—G. A.

From the Christian Register.

THE LETTER OF PHILANTHROPIST.

The Liberator and Anti-Slavery Standard, who have copied this letter, seem to have missed what we regarded as its chief and only point—which was to set forth the folly of Mr. Estlin's proposal to make inquisition of the sentiments of American Unitarians, and withhold fraternal intercourse and the offices of hospitality, unless they were just right, in the English point of view, on the question of Slavery. The letter bore this design on the face of it. It was of the nature of a *parable*, and we did not suppose anybody would press every part of the comparison, or consider that in the writer's thought the English game laws and the American slave laws were of the same importance. Viewed in the light of an attempt to set forth the nature and spirit of Mr. Estlin's and Mr. Bishop's communications, and to hold up what both the editor of the London Inquirer and Mr. Tagart, to whom Mr. Estlin's letter was addressed, regard as "*the indulgence of a depreciating and vituperative spirit against those who see not the path of duty in the same light or direction in which it seemingly exists.*" What may be the sentiments of Philanthropist in respect to any interposition from abroad, we know not. There is nothing in his letter to prove that he would reject it, if wise and kind. How we ourselves regard it, we have already spoken, we trust, with sufficient explicitness, when we said in a previous article, (and we believe we expressed the feelings of the great body of Unitarians,) that "neither would the wise and Christian co-operation of our brethren on the other side of the Atlantic be spurned, nor their fraternal exhortation and admonition be disregarded."

ON THE WILMOT PROVISO.

The late Locofoco Convention of Erie county, which was very fully attended, adopted the following Resolutions:

Resolved, That human Slavery, as it exists in this country, is an institution of State sovereignty—a political right to perpetuate a great moral wrong, which the original States did not relinquish when they entered into the Federal compact, and which is held politically secured to them from all exterior interference.

Resolved, That general freedom is also an institution of State sovereignty, which has been established in many of the States of this Union, and which is held by them not only political, but morally, secured from all exterior interference.

Resolved, That it is obviously impossible that these two institutions should exist together in the same political community, and that, therefore, it has been found necessary that all territory belonging to or acquired by the General Government, should be surrendered to the exclusive occupancy of either the one or the other.

Resolved, That inasmuch as all territory, hitherto acquired by the General Government from foreign powers has been surrendered to the occupancy of the institution of Slavery, because Slavery has been found existing therein at the time it has been acquired, the principle of reciprocal concession demands that all territory acquired, in which general freedom shall be found existing at the time of the acquistion, should be surrendered to the exclusive occupancy of that institution.

Resolved, That Slavery does not exist in any of the territory lying contiguous to our own, in the South and West; and that *we will never consent* that it shall usurp domiaion over any such territory which may be hereafter acquired by our Government while the same remains in territorial organization, but at the same time we admit the power and political right of the people of any such territory, when they shall organize themselves into State sovereignties, and gain admittance into the Federal Union, to remodel their institutions as they please, by the peaceable action of majorities, so that they adopt Republican forms of government.

From the Evening Post.

SILAS WRIGHT AND THE WILMOT PROVISO.

It will be remembered that, as far back as last April, an attempt was made by certain prints in this and other States, to excite an impression in the public mind, that Mr. Wright was opposed to the Wilmot Proviso. This attempt was exposed by us at the time, as an effort that was made to mislead and deceive the people, and misrepresent the opinions of Mr. Wright. The various articles which appeared in the papers were collected by a member of the last Legislature, and sent to that gentleman, who replied to this attention in a very explicit letter, under the date of Canton, April 15, 1847. From this reply we make, at this time, only the following extract:

"I wish to say to you that when it can be properly avoided, I prefer not to have my personal opinions upon any public question, made the subject of discussion in the public papers. It is impossible to separate such discussions, in the public mind, from an impression either that the individual himself wishes his opinions promulgated, or that his friends promulgate them because they think they will influence others; while if there is a dispute about what opinions are really entertained, the implication to many minds is, that contradictory opinions have been expressed. I know it is not, in this case, my friends who are promulgating my opinions, but that they are trying to correct erroneous opinions imputed to me. My only object, therefore, in this remark, is to request that the whole subject may be disposed of, so far as practicable, without a protracted discussion.

"It may be closed before you get this; but if not, then I suggest that it be stated in a very summary way, that I am opposed in principle to the conquest or purchase of territory, now free, for the purpose of incorporating Slavery upon it; that I think it an appropriate time to declare that principle, when an appropriation is asked to purchase the territory; and that such a declaration, made at such a time, is not in opposition to the administration, unless it be avowed that the Administration wishes to acquire the territory for the extension of Slavery, in which case I would think the Administration wrong, and the declaration right."

We should not have alluded to this subject had not the effort been recommenced, both in this and other States, to mislead the public. We have published this extract to show that the authors of such statements are either entirely misinformed, or most grossly ignorant of that respecting which they pretend to speak. Suffice it to say, the declarations of the late Gov. Wright are most ample and explicit on this subject, and such attempts to pervert his views to favour a bad cause, should cease. "*De mortuis, nil nisi bonum.*"

From the New Lisbon [Ohio] Aurora.

WESTERN ANTI-SLAVERY SOCIETY.

The Anniversary of the Western Anti-Slavery Society took place at the time appointed, in Ashtabula county, at New Lyme. Those who were there, concur in saying it was a large and interesting gathering, and they further think it was propitious to the cause of human rights! So may it be! Messrs. Garrison and Douglass were the principal speakers, though Mr. Giddings and others took an active part in its doings. A spirit of greater harmony than usual at what are denominated dissolution meetings is said to have pervaded the deliberations of those present.

A very large meeting of the same sort of Abolitionists was held in Salem on the 4th and 5th instant, attended and addressed by Garrison and Douglass, who were the principal speakers. On Sunday, there must have been about three thousand people present, for the big tent, which looks just like a great circus, was nearly full.—There were good singers there, who sung some excellent pieces in superior style. The speaking in manner and spirit was candid, dignified, plain, but not so bitter as some others of the same party engage in at times. Mr. Garrison's style of speaking appears very different from his writing, not so harsh, denunciatory, or severe, yet quite as decided. He do n't spare Church or State, or anything that he considers pro-slavery: and goes for calling things by their right names. Every one oppose Slavery in his own way—but let him *work!* WORK!! WORK!! and be in EARNEST—we go for lectu ring, talking, preaching, praying, singing, VOTING, and opposing Slavery in every way which do n't compromise right, and if Mr. Garrison and his friends go for dissolution, and overhauling the Church, we will let them go ahead. However we may differ from our friends in our mode of Anti-Slavery warfare, we *know* they are in earnest, and hope their visit will be attended with good to the slave.

Large meetings were held here on Monday, which were very ably addressed by Garrison and Douglass.—They gave satisfaction to most if not all who heard them of their honesty and zeal in the great cause of human freedom.

As usual, those who would not go to hear, have the most complaint to utter. "Strike, but hear," was the old philosopher's motto: *now* some will "strike" but refuse to "hear." Are they afraid to hear?

Lucretia Mott preached here on Sunday evening, and showed herself to be a woman of uncommon talents. She is strongly Anti-Slavery, and for woman's rights. She had a large congregation.

Communications.

Two boys drowned.—A Moravian Funeral.—Nazareth.—The Present State of the Moravian Society.

BETHLEHEM, August, 1847.

The sight of this lovely town has always a refreshing influence upon the mind. Not that I am so much pleased with what it is, but my imagination is filled with ideas about it, which it would fain hope to see one day realized. For in the spirit, which originated the Moravian societies, there lived also, though imperfectly, that feeling of the brotherhood of humanity, to which all the philanthropic movements of the day are tending more or less. Like almost every great movement, they were started first by external causes. The persecution of the United Moravian Brethren, the descendants of the Hussites, by the Jesuits, drove them to Saxony, where they found a refuge under the protection of Count Linundorf. It was their peculiar religious union and brotherhood that formed the basis of all the future societies.—Only during the first years of their establishment, during the time of enthusiasm, their peculiar religious forms made progress and spread themselves [illegible] the world.

As to the modern observer, every society, that is founded, even in part, on the principle of co-operation, and union of interest must be highly attractive. The pleasure of our present visit to the Moravian towns of Bethlehem and Nazareth was much enhanced by this consideration.

Taking one evening, soon after our arrival, a stroll with a friend along the left bank of the [illegible] [illegible] women [illegible] the same road. On inquiring for the cause we were informed, that two boys, bathing with their teacher, had been drowned. They had crossed the not very deep river, but on returning, they were both caught by the current in the middle of the river and lost. All the efforts of the teacher, at the risk of his own life, to save the boys, proved unavailing. About the time of our arrival, the boys were found after a search of four hours. Cannons had been fired over the river with a view of raising the bodies, but without success.

All efforts to restore them to life proved fruitless, and next morning the melancholy duty awaited us of attending their funeral. The solemn strains of the organ had just been hushed, when we entered the church.—Rev. Schulze, the Principal of the Ladies' School, now gave a very impressive discourse, which was followed by the singing of the choir, accompanied by the subdued playing of one or two violins, and the solemn organ. The female school children left the church first, headed by the two sobbing sisters of one of the boys. (The body of the other boy had been taken home by the father, who lived in the neighbourhood.) The boys and the whole congregation followed. They bent their way to a small building on the declivity of a hill, where the dead are kept, a short distance from the church. Here we were greeted by the sad tones of four trombones. Tears started in the eyes of all, and the sobbing of the two sisters grew louder and more vehement. They had come all the way from New Orleans, and had only been a week in Bethlehem when they lost their brother. The coffin, overhung by a white cloth, was now taken up and carried in procession to the grave-yard. One of the clergymen gave out the words sung by the choir. This singing at the grave mingled with the heart-rending tones of the trombone, was particularly affecting. I should have mentioned that in the case of any death occurring, four trombones are always blown from the steeple of the church. There is no instrument, according to my opinion, which expresses more fully that yearning in the human soul towards an unknown land than the trombone.

After the ceremony, we took our trip to Nazareth, the most lovely of all Moravian towns, and which has far more preserved its ancient character, than Bethlehem.—I have always loved this village, as a type, however imperfect, of a higher future, which is opening to humanity. Its few quiet, and clean streets, old-fashioned picturesque church, and high, elevated situation, give it a quite peculiar character. After having roamed about its environs, and taken our dinners at the only hotel of the place, we called on our friend B. who imparted to us much useful information about the former and present state of Nazareth, and the Moravian settlements.

The government of Nazareth consists, 1st, of an inspector at the head of the school department, to which belong at present, sixty-eight boys.

2. The clergy [illegible] proper, or spiritual governor.

3. The warden or mayor of the town, who manages its secular affairs. All these gentlemen being clergymen, the government forms a complete hierarchy.

The land belonging to Nazareth consists of sixteen hundred acres, formerly two thousand, of which, however, four hundred have lately been sold. The first tract of land bought, was that of Wesley, the celebrated Methodist preacher. The venerable looking old stone house, erected by him, was quite visible from B.'s house. This land belongs to the community, but is rented out to farmers, who pay two dollars per acre rent to the society or to the warden; also every labourer in town pays two dollars taxes for his lot. The warden, on the other hand, pays the State tax for the society. The money thus acquired is mainly appropriated to the clergymen's and officer's salaries, at the rate of about four hundred dollars per annum, with house-rent, wood, and the best education of their children, free. The titles of the land were originally held in Germany, and five per cent. is nominally paid to the mother society on the original cost of the land, eight dollars per acre, which money, however, is all appropriated in this country, so that Germany receives nothing.

The town people of Nazareth are divided into choirs from the oldest time. There is a choir of old men and women, married people, widows, widowers, unmarried, youths, children, &c, each choir having a leader or chief at its head.

At New Year's night the clergyman furnishes a succinct account of the changes that have taken place in these choirs; he names those who have died, or have been married, how many have entered a higher choir, those who have left the community, &c.; all of which details are of course, sources of great interest to the society. At a later part of the night, a sermon is delivered. Precisely at the stroke of twelve o'clock, when the whole community is absorbed in its devotion, a most powerful orchestra cuts off the preacher's discourse with its life-inspiring strains. The effect on those not previously aware of it, is said to be most overpowering.—After the orchestral performance has continued for fifteen minutes, the congregation joins in with singing, "Now let us praise the Lord." This hymn has always been sung on the occasion from the very commencement of the society. Now a prayer is offered, after this a devotional lesson for the day, and another hymn concludes the ceremonies.

The spiritual head of the society they consider to be *Jesus Christ*. They debated for a long time, whether they would have a Bishop or not, but finally came to the decision to make their appeals direct to the Lord. Under him act as his Apostles, twelve Bishops (in Germany) forming three circles, each consisting of four members, one for the preservation of the purity of the doctrine, one for missionary purposes, and one for the management of the property, and secular affairs of the society. At the foundation of all these forms, the idea of a true Christian union was no doubt prominent.

There is, however, a sad abandonment, at least in Bethlehem, of the old principles of Christian brotherhood; civilization seems to be too strong for them. One by one of the old customs is given up. They have already permitted non-members to purchase lots, and build houses, to encourage the competitive system of the surrounding society; they have, as is alledged, from want of funds, given up their widow's house, and when the few old sisters, who are still in the sister-house have died, this also will be given up. This community will, therefore, in a short time, have little to distinguish it from the ordinary society, unless it be the more kindly and gentle manners of its inhabitants. But the deep Christian spirit, which once pervaded the society, is only dormant. It can be awakened again by ideas of a similar power to that which gave it birth. The children, with their bright, good eyes, whom you see perambulating the streets, are easily to be distinguished from the rough countenances of the neighbouring German population, not belonging to the Moravian Society. What struck me most was, that in my wanderings along mountain and valley, I could address half a dozen people in English, without a single one being able to answer in that language. This is the more remarkable, as this is one of the oldest settlements in Pennsylvania, and they are all of the third and fourth generation.

A reforming spirit has lately appeared in the person of a Moravian minister, of American birth, by the name of Reinerk, who, it seems, wished to inspire his brethren with the glory of their ancestors, and called upon them in his sermons to reform their innovating practices, and at the same time to complete the Christian brotherly union, which lay at the bottom of Count Zinzendorf's views.—Such, at least, seemed to me, as far as I could gather from several very imperfect statements, the object of his preachings. But he was considered a crazy man, and attacked on all sides; accused of using violent language, and personalities towards individual members. Whether he was the man called for by the occasion, I am not prepared to say. An enlightened physician of the town informed me, that he was subject to spasms, and great nervous irritability, and possessed, in consequence of his bodily infirmities operating on a very sensitive mind, too little to [illegible] true man, and thoroughly sincere." The provincial conference soon got rid of him, and removed him to another, more remote field of action, where he was the only preacher, so that his opinion would not interfere with those of others.

The administration of the secular affairs of the Society is in the hands of Rev. Goelp, for the North, and for the South, Rev. Kluge, both appointed from Germany. They appoint all the town wardens of the different communities. All moneys received, must be delivered by the wardens to these two administrators, who would thus possess immense power, were it not that they are somewhat restricted by deputies (eight in Bethlehem) elected by the people, having the power of fixing the salaries of the clergymen, &c. In some matters, the two administrators have also a veto; the wardens are merely executive officers. The government is therefore a kind of theodemocracy.

It behooves me, finally, to say a few words about their cemeteries. They are particularly distinguished by their extreme simplicity. Small, square stones, of almost equal size, mark the graves, with the name of the birth-place and date of birth, and death of each person. The graves of the men are all on one side, and those of the women on the other. At Bethlehem, we saw the grave of six Indians. The stones seemed only lately to have been placed there, or at least renovated, as they appeared quite new. Some are in the habit of calling these aborigines a degraded class, totally unfit for civilization. But they were more true to nature than we are, and preferred their free life to the unattractive labour of civilization.—Where, as in the Moravian fraternity, the least, even imperfect attempt at a higher-toned life was made, these children of nature easily fraternized and united themselves, and were happy and useful members.

Herkewelder's grave was also shown to us. His sister still lives in the sister-house, and is said to be full of her Indian life. She becomes quite excited, when that subject is touched upon. We were sorry not to be able to see her.

In Nazareth cemetery, we were much struck with the beauty of the idea, that called all still-born children "*Beatus*," marked on the grave-stones.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, SEPT. 16, 1847.

North of England Unitarians.

In the Christian World, and Christian Register of last week, we find another note from the Rev. Mr. Gannett, of Boston, covering some further expressions on the subject of Slavery, by English Unitarians. It was in the form of a resolution, and was adopted at the Annual Meeting of the Members and Friends of the New-castle and North of England Unitarian Christian Tract and Missionary Society, held at Stockton-on-Tees, Durham, England, July 20, 1847, and is as follows:

That though it be a primary obligation on British Unitarian Christians to aim at the reformation of the many evils which afflict the land of their birth, yet believing that the Universal Father has made of one blood all nations, and that it is their Christian duty to remember those in bonds, the members of this Association feel it imperative upon them to express their sympathy with the millions in America, who are kept in Slavery, in defiance of the law and spirit of Christ, as well as in contravention of the letter and spirit of the American Declaration of Independence; and, peculiarly anxious that professors of the same religious principles should everywhere acquit themselves as freedmen of Christ Jesus, they have rejoiced in the labours of May and Follen, of Henry Ware and Channing, to free the slave; they join most heartily in the resolution adopted at the Annual Meeting of the American Unitarian Association, on the 27th May, 1847.—

"That we believe slaveholding to be in direct opposition to the law and will of God; entirely incompatible with the spirit and precepts of Christianity; and wholly at variance with a Christian profession: "—

And therefore, in the spirit of Christian friendship and fellowship, would earnestly beseech their brethren, the ministers and members of the Unitarian churches in America, steadfastly, and perseveringly, to act up to the spirit of this, their resolution, and, by word and deed, in the spirit of kindness and of Christ, to urge forward every enlightened effort to undo the heavy burdens, and let the oppressed go free, and thereby erase forever from their country the stain of disgrace, the shame and sin of Slavery.

GEORGE HARRIS, *Secretary.*

[Extracted from the Monitor.]

In every such testimony to the great wrong of American Slavery, and in the rebuke or expostulation, as may be necessary, of British Christians of all denominations, to their brethren in this country, we rejoice most heartily. The good that is thus done cannot be calculated. We are sure that could the addresses and resolutions which from time to time have been sent to this country, have been brought to the attention of those to whom they were addressed, that public sentiment would have been modified in a far greater degree than it now is. The religious journals, however, usually studiously conceal them from their readers. To this rule, the two Unitarian papers in Boston are honourable exceptions.

But the above resolutions from the Unitarians of New-Castle and North of England is accompanied by a letter to Mr. Gannett from Mr. Harris, the Secretary, which we cannot help believing was entirely gratuitous, as it was certainly uncalled for, on the part of that gentleman. The body, whose servant he is, probably said all they had to say, in the resolutions before us. There is, at any rate, no evidence that they requested any further expression of opinion on the subject on their behalf from him, and we cannot for a moment suppose that they authorized him to unsay anything that they had seen fit to say. The Society, it will be observed, rejoiced in the labours of May and Follen, as well as in those of Henry Ware and Channing; and in so doing, they rejoice in the works of two men who are, and always will be identified with the Abolitionists—the old organized Abolitionists of this country. Dr. Channing, though standing aloof from the organized Anti-Slavery societies, is obnoxious to every charge that can be made against them, and so far identical with them in spirit and in life; and Mr. Ware, so far as he ever exercised any perceptible Anti-Slavery influence did so when acting with the Abolitionists, in the earlier days of the cause.

Now hear Mr. Harris. Here is the gist of his letter:

I unfeignedly rejoice that the great subject to which the resolution relates, is exciting greater practical attention in your country. It is one in which you well know I have ever taken deep interest. *No one can regret more than I do, that its advocacy should ever have been desecrated by the virulent denunciations of the wrong-doer, or clamorous and unchristian cries for his excommunication. By Christian enlightenment, persuasion, and kindness, can the cause of Emancipation be best promoted, and only thus would I desire to behold its coming triumphs.* I pity the slave, I pity more the slaveholder; the one suffers wrong, the other inflicts it; the one is the passive victim of iniquity, the other, the active agent of its existence and perpetuation. But remembering that Christ Jesus our Lord was manifested "to seek and to save those who were lost," *I am satisfied that imitation of his conduct and spirit is far better and wiser than anathematizing the sinful, and banning intercourse with those whom we think to be acting in opposition to the law of Christian liberty and love.*

It would be folly to pretend not to understand this. Mr. Harris means to commit the society of which he is Secretary, to the party of Dr. Dewey and his friends, both here and abroad, and to condemn those who are known as Abolitionists. We are not sure that he is acting without authority in all this. It may be that he truly represents the feelings and opinions of his constituents, but if he do, it is very evident that neither Mr. Harris nor the Tract and Missionary Society of New Castle and North of England know what they are talking about. The men in whose labours the society have rejoiced, the Secretary declares to have desecrated the cause by virulent denunciation, and clamours, and unchristian cries. By implication, he accuses them of having been wanting in Christian enlightenment, persuasion, and kindness, and of not having imitated, in conduct and spirit, the example of their great Master. Surely the society meant no such thing as this. Either they approved of the lives of Follen, Channing, and May—whether Samuel, Jr. or Samuel J. be meant—and therefore approve of, and sympathize with the cause of Anti-Slavery as it is represented in this country by those with whom these men are fully identified; or else they are so ignorant of the history of the cause and its advocates, that they are incapable of judging of the merits of the controversy now at issue among the Unitarians, while, through their Secretary, they are condemning those noble men in language which nothing but absolute certainty of right can warrant. We presume, however, that our remarks justly apply to the Secretary, and not to the society—that this Mr. Harris has made of an official duty the opportunity to gratify his own partisan spleen. We hope that the fact will be observed by our English readers, and that they will be careful in future what instruments they use. The effect of this resolution with its accompanying letter will be, among Unitarians, who are not Abolitionists, to strengthen them more than ever in their prejudices against the cause, or confirm them in their silence and supineness.

Lucretia Mott.

The (Boston) Christian World thus speaks of one who for the beauty and nobility of her character, as well as for the high order of her intellect is, in the best sense of the term, the greatest woman of her country, if not of her age. It is one of the most striking proofs of the low spiritual and moral condition to which the Society of Friends has sunk, that a woman so worthy of the companionship of Fox, or of Woolman, or any of the best and noblest of the early members of the society, is held in such dread among them because of her faithful adherence to the great testimonies of Friends, and in such evil repute, because she thus condemns still popular sins. Unless the growth of Anti-Slavery sentiment among the people at large would be so great within the ensuing year or two, that the society, in order to keep pace with the world, should assume a much higher position than they now seem to think of, we shall expect to see them thrust her from among them as unworthy of membership. She certainly as much deserves it as Luther did ex-communication from the Church of Rome, or as Fox did to be hooted through England as a heretic. Here life is a continual rebuke to modern Quakerism.

The World says:

We have many pleasant reminiscences connected with Mrs. Mott's early preaching. We were quite young then, but not so young as to remain unmoved at those yearly meetings of Friends upon Rhode Island, when she discoursed, as we then thought, in the richest strains of eloquence; and which opinion has been fully confirmed since, whenever it has been our good fortune to hear her. Whatever may have been her religious views at the time to which we have referred, it is very certain that Mrs. Mott is now most catholic in her sentiments, and from the whole tone of her lectures no one can fail to perceive that her whole heart and mind is guided by the spirit of her Master, whom from a very youthful period of life to the present moment, it has been her aim conscientiously to love and obey.

Mrs. Mott has recently made visits to Nantucket and Worcester, and delivered lectures in the Unitarian churches in those places. She has also lectured recently (Aug. 24th) in Syracuse, at the Unitarian church under the pastoral care of Rev. S. J. May. We have received a phonographic report of this, we believe, her last public effort in behalf of the spirit, and of the word and of the deed of reform. If we had room, we would give the whole address. It is the boldest, the most nervous and pointed of any of hers, that have fallen under our notice.

Among our "items" last week, may be found one credited to the Evening Gazette. We copied it from the Tribune with that credit. We like to be just in such matters, and therefore give below, the whole article from the Evening Mirror, from which it seems the "item" was stolen by somebody:

The celebrated George Thompson, who has just been elected a Member of Parliament from the Tower Hamlets, it appears, was once an associate of our Alderman Purser and Sam Nichols, the witty editor of the Sunday Mercury. That paper says:

"Mr. George Thompson, 'the Abolitionist,' Ald. Purser, and one of the editors of this paper, eighteen or twenty years since, were all three members of a debating society attached to one of the most popular and celebrated of the Mechanics' Institutes in England, viz: that one located in Southampton Buildings, near Holbern, London.—Thompson at that time dabbled in law, and, with Purser, was a constant attendant of the Institute, and the two most prominent members of the debating class. We remember that Thompson was quite a Paixhan at this time, and Purser a Bragg's battery. The best hint we ever obtained as to the secret of commanding words in debate, was from Thompson. Composition, said he, is the great secret—write always, about everything, taking care to use proper words in proper places—write about books, nature's scenery, men and manners—thus you gain words and ideas. Then seize every opportunity of speaking publicly, and by and by you must become a respectable orator. Thompson is now regarded as one of the most eloquent men in England—still we think he will make a dead failure in the House of Commons—the aristocratic air of the place will stifle him."

These gentlemen have reason to be proud of each other, but George Thompson has flown at higher game than his associates, or at least has succeeded in hitting a higher mark. His election was one of the most remarkable on record. His opponent was a liberal member of the cabinet, and a professed free-trader, a man of wealth, and with the Government for supporters. But Mr. Thompson beat him by a majority of 3,000 votes, said to be the largest that any candidate ever received in England. The Tower Hamlets is the largest constituency in the Empire. Mr. Thompson avowed himself an ultra radical. One, who, according to Peronnet Thompson's definition of the term, had the root of the matter in him. He would not allow his friends to make use of the means commonly employed to secure the return of a candidate, and his committees even refused to hold their meetings in a public house on account of his being a teetotaller. We differ from the editor of the Mercury as to the probable success of George Thompson in Parliament, he has too powerful a body to support him to be killed off by the aristocratic influences of the House. With such men as W. J. Fox, Col. Peronnet Thompson, Cobden, Bright, and Dr. Bowring to support him, he will be in no danger of being overcome by the conservative members of the House of Commons. A man of his eloquence and determination cannot fail to be heard, and felt too, in Parliament.

The Rev. Dr. Cox.

On our first page, and in its appropriate place, will be found a letter from the Rev. Dr. Cox, of Brooklyn. The same letter we observe in the Era, the editor of which paper makes upon it the following comment:

"The reply of Dr. Cox, in this week's *Era*, to the Rev. John G. Fee, will be read with interest. Whatever people may think of the success of this gentleman in vindicating his consistency, all must admire the eloquence of his article, and the great courtesy and Christian spirit exhibited in his bearing towards Mr. Fee."

We presume our sensitive cotemporary at Washington will not repeat the hard names he called us not long since, for presuming that he was capable of saying a kind word for the mischievous and malicious ebullition of a pro-slavery divine. In this case, we believe, there is no error of omission of credit on his part, and no mistake on ours. Whether it was in his heart or not to praise the Charleston Christian Messenger, as an "excellent periodical," and a letter from the South, defending Slavery from the Bible, as an "interesting letter," he has now descended to stand sponsor for the courtesy and Christian character of a man who never lets an opportunity slip of heaping upon Abolitionists the vilest abuse, couched always in terms of the grossest ribaldry, and who, since he deserted the cause, has been one of the most vigorous and active enemies to every movement of emancipation.

The letter of Dr. Cox, we do not think deserving of any lengthened notice. Its professions of Anti-Slavery are as sounding brass. The malice of the man who abused and misrepresented Douglass, when he was sure no answer could be returned—the devotion to the interests of slaveholders which characterized him who was, above all others, instrumental in making the Evangelical Alliance the mere subject of the slave-power—and the venomous spirit of a renegade, is apparent in every paragraph. In the canting pretence of Anti-Slavery, by which he would persuade an Abolitionist in Kentucky that the Abolitionists of the North, are extravagant, malignant, infidel; traitors to the country, and its best interests; promoters of servile insurrection, and civil war; men, perpetually rampant, increasingly intolerable; men of consummate imprudence, of grossness, and impudence, of disgusting forwardness;—in such a libeller of the great body of Anti-Slavery people of the North, we can see nothing of the spirit of a Christian, or the manners of a gentleman.

We are indebted to the Rev. Mr. Davies, of British Guiana, for a copy of the Congregational Record, in which we find the following interesting letter. Mr. Davies, it will be recollected, was in this country in the Spring. We gave some account of his visit to that seat "near the right hand of the Rev. Dr. Patton," at the time; and we presume we shall yet hear from other quarters of his observations upon the prejudice against colour in the American Churches:

VISIT TO A CONGREGATIONAL CHURCH OF COLOURED PEOPLE IN AMERICA.

To the Editor of the Congregational Record:

MY DEAR SIR:—On my return from America, nothing cheered me more than to find the *Record* still alive and useful. The number of subscribers for it in my congregation, I was delighted to find more than double what it was when I left, and is, consequently, now very large. This being the case, it was yesterday unanimously agreed at the church meeting, to request the insertion in your paper of the accompanying letter. They wish to peruse in print an Epistle which they heard with the deepest interest. The idea of the letter arose from the following circumstances. On Friday evening, the 2d of April last, finding myself at New Haven, and understanding that there was in that city a Congregational church of coloured people, under the pastoral care of an excellent minister of their own colour, I set off alone in search of their place of worship, and found it. It was a small place, and could only accommodate about three hundred people; but it was remarkably neat and clean. The people treated me with that politeness, for which I find the coloured race everywhere distinguished. Though a solitary "pale face," amongst them, they did not send me up into an isolated pew or department in the gallery, as *they* would have been treated in a *white* congregation. There was there no "pale faced pew" to correspond with the "negro pew" elsewhere, but I was allowed to sit right in the midst of my coloured brethren, and that in one of the best pews in the place!

The service was commenced by singing that beautiful hymn of Dr. Watts—

"Come we that love the Lord
And let our joys be known," &c.

This they sang most melodiously. All through America, the African race are distinguished for their good singing. Oh that it were so in British Guiana. The minister then read with great propriety, a portion of the Scriptures, after which he engaged in prayer. His manner, his language, his tones, all indicated the man of sound sense, respectable attainments, and fervent piety. In that prayer our souls met and mingled. I arose from my knees more refreshed and cheered than I had been by a similar exercise in any part of America. The inclination to go forward and make myself known at that stage of the proceeding, I could not resist. I went, and was received with great cordiality, and urged to address the people. It was a season of revival with them, and this was one of a series of revival meetings. They entreated me to come and address them again on Sabbath morning; and though I had already two preaching engagements for the Sabbath, I yielded, so much did I feel at home amongst them.

My Sabbath evening engagement consisted of a missionary address, that I was to deliver in one of the principal "churches" of the whites, where several congregations, and also the professors and students of Yale College were to meet together. I therefore, said to the coloured minister in the morning, "Brother Beman, wont you and your people attend the North 'Church' this evening? You know the burden of my address will relate to those who are 'your kindred according to the flesh.'" "I would *like* to come," said he, "but if we do, they will put myself and all in the negro pew, and subject us to a kind of treatment that we cannot but keenly feel." I said not another word; but I was overwhelmed with shame to think that even in the house of God, such an insane and cruel distinction should be maintained.

These free people, respectable, intelligent, and industrious, are so despised and oppressed in America, on account of their colour, that they would gladly escape to these realms of Victoria, were it not that here, they know, they would be plundered and crushed by State Churches. I have met in the United States with several coloured congregations of various denominations, who, as the Pilgrim fathers of old, might be induced to come to this country, and whose coming would be a blessing—bringing their pastors along with them, were it not for the unjust and oppressive laws by which they would be taxed to support the religion of other people. Let our rulers ponder these things. Surely justice and fair play, as well as wise policy, would dictate that those who conscientiously object to State churches—as do all in the United States—(Has your Benjamin left his creed behind in Connecticut?) and who support their own worship, should be exempt from exactions for State religion!

I remain, &c.

EBENEZER DAVIES.

New Amsterdam, July 26, 1847.

The editor of the Record calls special attention to the letter of Mr. Davies, and on the subject of immigration says:

The immigration of multitudes, like that referred to in Mr. Davies letter would indeed be rich in advantages, moral, social, and religious. It might stem the course of prevailing iniquity as well as otherwise minister to the temporal prosperity of the province. But with the present state of our laws, with the existence of these enormities, the churches of the State, we could never lend ourselves to advocate or encourage any people to emigrate hither,

the *Mercury*; but in addition the sentence was, *that if not sent out of the State by her owner, she should be kept imprisoned for three years.*

SATURDAY, September 4.

The State vs. Jane, a slave of W. C Dukes. This was a charge of having, on Tuesday, the 24th August, procured poison for the purpose of administering, and of having, on Friday, 27th August, 1847, mixed with the tea prepared for the breakfast of Mrs. and Miss Dukes, a solution of arsenic which caused their deaths. Sentence, Guilty: To be executed on Friday, the 10th instant.

AN IMPORTANT ACKNOWLEDGMENT.—The editor of the New Orleans Delta has confessed that the negro has a soul. From the manner of his making the confession, it would appear that he had entertained strong doubts as to the fact. But we let him relate the reason of his convictions. In an article on the frightful epidemic now raging in New Orleans, he says:—B.

Let us paint the sorrowing panorama of one day. See that poor widowed Irishwoman. Solitary and alone, she follows the hearse furnished by public charity, in which is the corpse of her husband, to the Potter's Field. How plaintive her cry! how painfully sincere her sorrow!

"*O wirra sthrue*," she says, or rather sings, in her own peculiar, plaintive, and naturally poetic style of lamentation:

"*O wirra sthrue*, was it for this
That I crossed with you the salt says!
O, sure if we sted and even starved at home,
Would n't the praist say mass for your sowl,
And would n't the neighbours cry at your wake.
O Mick, *a cushla!* if the fayver took me,
Would n't I in death be happy by your side;
But now, your Rose's heart you 've left to wither,
Far away from the bush on which it grew."

So she continued her monody, heedless of where she was, and not caring who heard her, till she passed from our sight turning up the Bayou road. She was unaccompanied by human being, save the negro who slowly drove the hearse, and had Sterne, or My Uncle Toby, seen that honest son of Africa, it would be no longer a question of doubt with him, if the negro have a soul? The big tears that trickled down the round, black, polished cheek of that poor fellow, on hearing the stricken Irishwoman's song of sorrow, settled the question. *The negro has a soul.*

To Correspondents.

J. C. B. We agree with him entirely. It is very much to be regretted that the most was not made of such an opportunity.

E. D. H. We meant "wheels."

A. O. G. will find a package at 21, Cornhill.

J. H. We owe him one now if we did not before. We have done the proper thing, as he will observe.

J. C. We are obliged to him for his valuable communication, which shall appear next week.

N. B. The question is under advisement, and a change will doubtless be determined on.

J. C. C. We agree with him that the question is of some importance as an instrumentality, but not *the* most important. Our columns are always open to any communications upon the subject.

C. M. B. Probably not.

MR. AND MRS. MOTT.—The Bugle of the 3d instant says that these distinguished Friends were in attendance on the Yearly Meeting at Salem, and were to proceed thence, in company with Garrison and Douglass, to Warren and Ravenna.

☞ THE LEGISLATURE of this State is now in session to complete the unfinished business of last winter. A Bill for the abolition of Capital Punishment has been made the special order of the day for the 20th instant.

THANKS.—An editor, somebody has said, as the fruit of the labours of his life, leaves to his family a legacy of a file of his newspaper. We are indebted to several friends for putting it in our power to do this so far. The numbers of the Standard for which we have recently advertised, have all been kindly furnished us. The several donors will accept our hearty thanks.

☞ The letter from which we quoted, in an article in last week's paper, on Anti-Slavery in Europe, should have been credited to the Presbyterian, and not to the Protestant.

NATIONAL CONVENTION OF COLOURED AMERICANS.—We observe in the papers of our coloured friends, a notice of a Convention of their people, to be held in the Liberty street Presbyterian Church, Troy, New-York, on the 6th of October, next.

This Week's Paper.

FOURTH PAGE.—*Poetry*: Slavery not Forever. *Miscellany*: Toussaint (continued); Rosa Govona; Gleanings from Foreign Papers.

FIRST PAGE.—*Pro-Slavery*: To the Rev. John E. Fee, of Kentucky; the Brazilian Slave Case; Down with the Tories; Negro Housekeepers; The African Slave Trade. *Selections*: The Yearly Meeting; Right Preaching; American Correspondence.

SECOND PAGE.—The Letter of Philanthropist. *Communications*: Letter from Bethlehem.—A Moravian Funeral.—Nazareth.—The present state of the Moravian Society.

Notes on New Books.

Christian Examiner.—We are informed, on the best authority, that we committed an error in our notice of the Examiner last week. The tribute to the memory of Dr. Peabody, of Springfield, was written, not by Rev. J. Weiss, of Watertown, but by the Rev. Jason Whitman, of Lexington. We relied not only upon the initials to the article, but also upon the authority of one or two Massachusetts papers. We are sure we need not apologize to Mr. Weiss, and Mr. Whitman, we are equally sure, would not accept one. It is a credit to either to be taken for the other.

"To the Readers of the People's and Howitts' Journals."—We have received from the editors of Howitts' Journal, a circular with the above address. It is a reiteration of the statement heretofore made by Mr. Howitt, in the controversy between himself and Mr. Saunders, of the People's Journal, in relation to that publication; and contains also, in addition, letters from W. J. Fox, Southwood Smith, and R. H. Horne, all, of course, in favour of Mr. Howitt; and a reference, among other documents, to letters of the stationers of the People's Journal, demanding payment of Mr. Howitt for dishonoured bills of Mr. Saunders'.

Those interested in this controversy, can, we presume, obtain a copy of this circular from the agents, Messrs. Crosby & Nichols, Boston. The subscribers of Howitts' Journal will probably receive it in their next monthly number. We avail ourselves of the opportunity, which its appearance offers, to say a word by way of explanation, which, perhaps, had better have been said before.

In a critical notice of Mr. Howitt's "Homes and Haunts of British Poets," which appeared in the Standard some weeks since, an opinion was expressed by our correspondent B. respecting this unfortunate difficulty between Messrs. Howitt and Saunders. The fact that our friend's initial was appended to the article, was, we supposed, sufficient indication that he alone was responsible for the manner in which he treated the subject.—The "Homes and Haunts" we never read, and so far as that was referred to, we admitted the article, as we have many others from the same hand, presuming that it would go for what it was worth as the opinion of the writer, without, in any way, compromising any other parties. And although it might be presumed, from the fact that any expression of opinion, on the controversy alluded to, was permitted in the Standard, that the editor sympathized with that opinion, neither he nor his correspondent for a moment supposed, that the Standard, as the representative of a class, would be held accountable for the terms which were used in an article over a well-known initial.

We regret exceedingly to learn, however,—and so, we may add, does our correspondent—that the article has been a cause of offence to many of our friends; and we most cheerfully acknowledge, upon a further consideration of the subject, that we erred in admitting an article which took such decided ground, and in a manner which to many seems objectionable and offensive, in a controversy about which the proprietors of the Standard are not agreed, and thus apparently, though unintentionally, committing the organ of the Society, on a subject foreign from its sphere, and upon which, as such, it should have no opinion. It is proper to say that our correspondent B entirely coincides with us in the propriety of this explanation.

From our Boston Correspondent.

NO. XXII.

Letters without News.—Bricks without Straw or Clay.—The Correspondent maketh a bad Pun.—Invitation to Mr. Clay to visit Boston.—Saints united with Sinners in it.—Curiosities of Saintly Deglutition.—Disappointment of their Hopes, and of the Correspondent's Ambition.—He forbeareth to describe contingent Glories.—Blasphemy of the Atlas.—Lafayette and Clay.—The Whig Convention at Springfield.—The Correspondent bewaileth his own absence.—Prospect of Trouble in Camp.—Presidential Nomination.—Mr. Webster's prospects in Trade.—General Taylor's bad Tactics.—Tom Corwin's Probabilities.—Taste of Whigs for a Licking. Possible nomination of Mr. Clay.

BOSTON, September 10, 1847.

Nothing of any very particular moment has happened since I wrote to you last. But it seems you require the regular tale of bricks, straw or no straw. It is being worse than Pharaoh, however, to demand it without *Clay*. I will do my best to content you, but it will be very second best.

I came very near, however, having *Clay* sufficient for my occasions; for the Boston Whigs were kind enough to do their endeavour to furnish me with all I could desire. The pun is bad enough, but the fact is fixed that it was not the fault of the leading Whigs of this city, that it has not been honoured by the gracious presence of that pure patriot, consistent Statesman, and ardent lover of freedom, Henry Clay. As soon as it was known that he had left his "fat and sleek slaves" in Kentucky, for the North, a large meeting of the principal Whig gentlemen was held, at which it was voted to despatch a pressing invitation to the Arch-Compromiser to visit the Puritan city. There was a very pretty sprinkling of the piety of the party at the meeting, enough to give it the savour of godliness. Eminent evangelical saints were among the foremost to express their admiration of that impenitent old man-thief, who glories in his guilt, and has done more to perpetuate Slavery than all the other public men of America put together. Godly professors, (of religion, not of learning,) who would be choked by the wing of a chicken, eaten without grace said, can swallow down at a gulp, this hoary duellist, gambler, and debauchee, with his fifty slaves by way of sauce, without a single wry face! So the Sainthood and the Sinnerhood of Boston united to do him homage! But as you know, the object of their adoration declined coming farther North than Cape May, so the sub-committee which was sent on to meet him, had to return without the sight, and Boston will have to go, for this time, unblessed and unsanctified by his presence.

Had he only come, I should have had no lack of matter for a letter. Even as it is, if I were disposed to resort to what the schoolmen used to call the *Media Scientia*, or the science which tells what would have happened had things fallen out in history different from what they did, I suppose I might give you a sketch of his reception, of the speeches with which he would have been assailed, of the dinners with which he would have been crammed, of the bouquets with which he would have been pelted, of the prayers and sermons which would have been administered, of the particular description of fools which people would have made of themselves. But I forbear. I do not choose to mix fiction with the solemn realities of which my letters are made up. The Atlas (edited by Mr. Schouler, whilome a sort of an Anti-Slavery suckling) says that if he had but come on, Boston would have given him a reception, such as she gave to Lafayette! Lafayette and Clay!

"—————— Powers
Eternal, such names mingled!"

Lafayette, who declared to Clarkson with almost his dying breath, that "he never would have drawn his sword in the cause of America, could he have conceived that he was thereby founding a land of slaves," and Clay, who stands up, with heart of stone and brow of brass, before all civilization, and defends Slavery on its merits, and prophesies its perpetuity!

It is a great misfortune of yours that the Whig Nominating Convention is to be held at Springfield instead of Boston, this year. There is to be fun toward, I can tell you, much of which will be lost to posterity,

"*Cavet quis sacrâ vate,*"

because it will lack a reporter like your Boston correspondent. It is thought that it may be another King Agramant's camp for confusion. You know that, in general, it is understood that a Convention meets merely *pro forma* to register the decrees of the State Central Committee, which takes care to have any quantity of extempore resolutions, impromptu addresses, and spontaneous nominations in its beak to drop into the gaping mouths of its callow nest. (The metaphors in the last sentence are slightly mixed; but, never mind, I have excellent authority for the mixture.) But men say that there will be some disposition to resist the constituted authorities, and that there may be, very possibly, a very pretty row.

The Presidential nomination will be the golden apple which will set the Whig Divinities by the ears, unless it can be kept from being thrown into the Convention.—And this it will be hard to do, under the circumstances. In the first place, Mr. Webster, it is understood, intends to take his chance. If he can get Massachusetts to set him up in trade as a candidate, he thinks that what with the capital he picked up along South last Spring, and what with the gratitude of the nation to his son, the Major, he may stand a tolerable chance in the general scramble. To be sure, he boxed the ears of the Whigs soundly for nominating Mr. Clay at a Convention called for State purposes four years ago; but, then, he is altogether too good a lawyer not to know that there is all the difference in the world between my ox goring his bull, and his bull goring my ox! Then, again, it is said General Taylor's friends intend to make a move in his favour, although his chances are obviously on the wane. That "noble officer," as the poor creature that edits the Era calls the slayer of Mexicans, has been so anxious to sit on two stools at the same time as to be more likely to slip to the ground between them than to find himself in the chair of State. Tom Corwin, too, has his adherents, who threaten to be very strenuous in his behalf. But the passion of Massachusetts Whigs for being *licked* will prevent their taking up the only available man that offers himself.

It is a very curious fact in the psychology of parties, the *penchant* for a thrashing which the Whigs of Massachusetts have always evinced. It is even affirmed that Henry Clay will stand the best chance of a nomination in the Convention! Really Sancho Panza himself had not a greater proclivity to a beating than the Whig party! Not satisfied with beating after beating, they pick up the same stick with which they have been already mauled, and put it into the hands of their enemies to be used again on their belaboured backs! Why, Mr. Clay himself cannot have had all recollection of his old turf days so washed out by his recent baptism, as not to be able to give his friends better advice than this. Who but the Whigs of Massachusetts would ever think of putting in the field an old, battered, wind-galled, wall-eyed, spavined, spring-halting beast, that had been beaten in every race he ever run, and always ruined his backers!

D. Y.

(The conclusion of our esteemed correspondent's letter, by some mistake of the mail, has not reached us. Should it come to hand, our readers shall have it next week.—The above being in type, we think it best to give it in this paper, as we may not be able to add to it by delaying.)—ED.

GENERAL INTELLIGENCE.

Foreign.

Later from Mexico.

From the Seat of War.—Gen. Scott's advance to the Capital.—Suspension of Hostilities!—Prospect of Peace.—News was received here several days since of the advance of Gen. Scott to the city of Mexico, and the prospect that peace might ensue in consequence. We give the intelligence as published in the Washington Union, of last week:

Two telegraphic dispatches were received from Fredericksburg to-day, after 12 o'clock. The one which was sent to the *Union* office was struck in an extra and circulated, at a late hour, among our anxious readers.

We waited of course with great impatience for the Southern mail; but it brought us nothing; not a paper—not a line from New Orleans. For a moment this failure threw a wet blanket over the telegraphic bulletin. Was it a quiz? Still greater doubts were thrown over its authenticity, from the circumstance that the accounts had passed the telegraphic stations at Petersburg and at Richmond, and that they were not put into the telegraphic form before they came from Fredericksburg. We could not satisfy ourselves about the solution of the mystery until, upon inquiry at the proper departments, we obtained the following letters, which we hasten to lay before our readers:

To the Editor of the Union: I send you the letter from the assistant postmaster at New Orleans. There is no doubt it is his letter, and came in the telegraph bag. The mail of the 1st and 2d from New Orleans must have failed before they reached Mobile, and were then overtaken by the mail of the 3d. The enclosed came in the telegraph bag—was taken out by Mr. Martin and brought here:

NEW ORLEANS, Sept. 3, 1847.

SIR: The Fashion arrived last night from Vera Cruz. Gen. Scott arrived at Mexico on the 20th. He has had two engagements with the enemy—victorious in both. The battles were fought under Santa Anna and Valencia. The Mexicans retreated into the city, and demanded a truce, to consider the propositions of Mr. Trist. Congress has been called for that purpose. Scott has the city in his power; has not entered, but awaits the result of the action of Congress. The impression is that peace will follow.

Yours, &c.
A. H. WOOLBRIDGE, Dep. Postmaster.

Hon. C. Johnson, Postmaster General.

P.S.—The above is a true copy of the original, sent to the telegraph office, Fredericksburg, and copied by the undersigned, fearing the line may be out of order, or not working, in consequence of the unfavourable weather.

Yours, very truly,
JOHN R. MARTIN, Mail Agent.

We are indebted to the War Department for the following letters, received this evening, that were no doubt sent on by the same express from New Orleans which brought on Mr. Woolbridge's letter. This letter is from a highly respectable officer of the Government:

VERA CRUZ, August 27, 1847.

SIR: I have the honour and satisfaction to enclose you a copy of a letter I received last evening from a friend of mine, which can be depended on.

I will not trouble you with speculations as to what will, in all probability, follow the event of the 20th; but I have no doubt in my own mind that it will be a conquered peace.

By the British Mail, to reach here on the 31st inst. we shall have the particulars of the defeat of the Mexicans, and the gathering together of Congress.

Myj. Lally, fought every inch of his way to Jalapa, at our last dates from that city had fortified himself in that city, and would wait for a reinforcement either from above or below. After the intelligence from Mexico is known in Jalapa, I presume he will have no difficulty in getting up. I have the honour to be, with great respect, your obedient servant.

ORIZABA, August 25, 1847.

MY DEAR FRIEND: The Mexican mail, which has just come in, brings the following intelligence, which I copy from the *Diario Oficial del Gobierno*, being of so great importance. I send you this express (courier) who will be with you the day after to-morrow at about 12 o'clock.

On the morning of the 20th, two brigades, commanded by Generals Valencia and Santa Anna, went out to attack the Americans near San Angel. Valencia's division has been completely defeated, and Santa Anna, after the first rencontre, fell back also in disorder to the city.

They immediately after this asked for a suspension of hostilities—offering to hear the propositions of peace from Mr. Trist. The next day the Minister of Relations invited the Congress, through the newspaper, to meet for that purpose.

These are the great facts, which no doubt will bring after them peace.

Yours.

This evening's Southern mail also brings to the War Department a short letter from Col. Wilson, commanding officer at Vera Cruz, of the 20th August, enclosing four manuscript letters, in the Spanish language, which had been found in the trunk of Gen. Paredes. They may possibly shed some light upon the designs and movements of the Mexican exile.

If Major Lally be not relieved from his position at Jalapa, under the influence of the events which have transpired before Mexico, (as suggested by the letter from Vera Cruz,) there is no doubt that he would be relieved by the regiments which would reach Jalapa from Vera Cruz. We stated on Tuesday evening that it was estimated there were 2,000 troops now in that place, and others were constantly arriving. We understood today that 300 recruits were represented as being ready to sail on the 15th instant from the city of New-York for that destination. Additional troops were pouring in from other quarters. We learn, officially, that in the month of August, from 1,300 to 1,500 recruits have been enlisted for the regular army of the United States.

We delay the paper a few moments to give the intelligence which arrives just as we are about to go to press. By an express to the Herald, on this (Wednesday) morning, accounts are received of two battles fought under the walls of Mexico. Seven hundred Mexicans, it is said, are killed, but the number of Americans is not mentioned. There is a long list, however, of killed and wounded among the American officers. An armistice was finally proposed by General Scott. His army has not the city at their mercy, and should there not be peace, its possession will still have to be fought for.

General Items.

Woman in Italy.—Miss Margaret Fuller, in a letter from Italy, in the Tribune, says:

A woman should love Bologna, for there has the spark of intellect in Woman been cherished with reverent care. Not in former ages only, but in this, Bologna raised a woman who was worthy to the dignities of its University, and in their Certosa they proudly show the monument to Matilda Tambroni, late Greek Professor there. Her letters, preserved by her friends, are said to form a very valuable collection. In their Anatomical Hall is the bust of a woman, Professor of Anatomy. In Art they have had Properzia di Rossi, Elizabetta Sirani, Lavinia Fontana, and delight to give their works a conspicuous place.

In other cities the men alone have their *Casino dei Nobili*, where they give *balls conversazioni* and similar entertainments. Here women have one, and are the soul of society.

In Milan also, I see in the Ambrosian Library the bust of a female Mathematician. These things make me feel that if the state of woman in Italy is so depressed yet a good will toward a better is not wholly wanting.

A Fight for Liberty.—Five slaves, on Sunday week, ran away from their master, living five miles back of Cynthiana, Kentucky, opposite Ripley, Ohio. They were overtaken by a Mr. Roberts, who was in pursuit. The slaves had jumped into a skiff, and were in the act of shoving off, for the purpose of crossing to this side of the Ohio, when Roberts caught hold of a rope attached to the skiff, and was towing them back. The slaves told him to desist or they would shoot him—he paid no attention to their threats. They fired their pistols at Roberts's head; one ball penetrated his forehead, one his neck and shoulder, and the other his side.

Fishes Tamed by a Child.—In a quarter of the town of Hingham, known as Rockynook, there is a pond, where a little girl, not six years old, who resides near the bank, has tamed the fishes to a remarkable degree. She began by throwing crumbs in the water. Gradually the fishes learned to distinguish her footsteps and darted to the edge whenever she approached; and now they will actually feed out of her hand and allow her to touch their scaly sides. A venerable turtle is among her regular pensioners. The control of Van Amburg over his wild beasts is not more surprising than that which this little girl has attained over her finny playmates. Visitors have been attracted from a distance of several miles to the spectacle she exhibits. The fishes will have nothing to do with any one but their tried friend. They will trust no one else, let him come with provender ever so tempting. Even fishes are not so cold blooded but they will recognise the law of kindness, and yield to its all-embracing power.—*Bost. Trans.*

A Struggle for Freedom.—The Mercer Luminary gives the following account of a slave who recently passed through that place, on his way to Canada. He was from Louisiana, and he has been three months in performing his pilgrimage journey, with nothing but the river for his guide, and in a land of enemies the greater part of the way, ready to seize and return him to his prison-house of bondage. He is about 25 years of age, and this is the second attempt made to gain his freedom. The first was made some years since, which proved unsuccessful, as he was recaptured and taken back, when he was put to work again on a cotton plantation, with a heavy bar of iron attached to one of his legs. This was worn by him for years; when supposing that the spirit of manhood was crushed in him, it was removed. He still cherished in his bosom a desire for liberty, and when an opportunity offered resolved to make another desperate effort to gratify it. In this he has been successful.

A Hard Case.—The Pittsburg Morning Post states that a coloured man, named John H. Winston, who left his home in that city some time last Spring, and went as a fireman on a steamboat, is now in the jail of Henderson County, Kentucky, committed because of the absence of a certificate of freedom. He will soon be sold unless the jail fees be paid. His mother, brothers and sisters reside in Pittsburg, but they are quite poor.

The authorities of Boston have voted to pay to Capt. Younnes, of New Orleans, the sum of $1,000 as a *gratuity* for the arrest of Albert J. Tirrell. This is the amount of the reward originally offered for the arrest of the murderer of Maria Bickford, but it was not paid because Tirrell was not *legally* proved to be the murderer. It is now paid as a gratuity.

Ralph Waldo Emerson will sail for England on the 1st of October, being invited (says the Tribune,) to lecture in some of the principal cities of the Kingdom. "He will spend the winter in Europe. This will not interfere with his participation in the conduct of the new Massachusetts Quarterly, which appears on the first of December, and in which he is associated with Rev. Theodore Parker, and F. S. Cabot."

The editor of the National Watchman, a "coloured" paper at Troy, says that J. Harleston Read, of Charleston, S. C. one of the thirty-seven Southerners who issued a circular to establish a pro-slavery paper in Washington, to his "certain knowledge," has a coloured family, consisting of a beautiful woman, "a swarthy prototype of Hagar," and five children.

A letter-writing recruit from the army, at the seat of war, addressing his friends, at the eastward, closes his letter by saying. "If a man ever asks you to enlist, knock him down with a club."

Slave Case, Sentence of the Rioters.—Carlisle, Pa. Sept. 7, 1847.—The Court has this day passed sentence on the defendants, convicted of participation in the late riot in this place. One was sentenced to ten day's imprisonment in the county jail. Another to six months' imprisonment, and eleven to three years in the Eastern Penitentiary. This case has created the most intense excitement in our community.—*Tel. of Phila. News.*

Anthony Benezet, at an early period of his residence, was accustomed statedly to feed his rats in his area. An old friend, who visited him, having found him in that employment, expressed his wonder that he so kindly treated such pernicious vermin, saying they should rather be killed out of the way. "Nay," said good Anthony, "I will not treat them so; you make them thieves by maltreating and starving them, but I make them honest by feeding them; for, being so fed, they never prey on any goods of mine!" This singular fact may be relied upon. It was further said, that on the occasion of feeding them, he used to stand in the area, when they would gather around his feet like chicken. One of his family once hung a collar round one of them, which was seen for years after, feeding in the group.

Hudson River Railroad.—We understand that the surveys of the different routes for this road north of the Highlands are now all completed. The engineers are finishing up their reports, and in the course of a few days the whole will be located through to Greenbush, after which it will be put under contract immediately as far up as this place and perhaps the whole. As we have before remarked, it is the intention of the company to have the road in operation to Poughkeepsie by the Fall of 1848, and through to Greenbush by the Fall of 1849. Some of the directors are in favour of driving ahead to have the whole finished in 1848.—*Poughkeepsie Jour.*

Madame Restell, the notorious, has been arrested upon a charge of manslaughter, and held to bail in the sum of $10,000.

General DIX will read the Address prepared by the late Governor Wright for the State Fair.

There seems to be some doubt about the story of a confession by another man of the murder for which young Boyington was hung in Alabama, some years since. The murder, it is said, was committed in a field, and not in a house, and among other circumstantial evidence, that the watch of the murdered man was found on Boyington.

Quite True.—The *Northampton Gazette* says: "The idea, quite common among pious young men, that they cannot fulfil their mission of good to mankind, without getting into the pulpit, has filled the sacred desk with a great many poor preachers."

AKNOWLEDGMENTS.

For Standard,—from to Aug. 30th, to Sept. 13th, 1847.

George Wells, Salem X Roads, N. Y.		$1 00
David Hall, Westfield,	"	1 00
N. Myrick, Sherman,	"	1 00
L. R. Dewey,	"	1 00
James A. Beken, Mina Corners,	"	1 00
A. B. Vannamer, Dewittville,	"	1 00
Isabella Douglass, Cadiz, O.		1 00
Sarah Ditman,	"	1 00
John Haverfield,	"	1 00
Phebe Barrett,	"	1 00
M. Wilson,	"	1 00
John Brockenburg, Westfield, N. Y.		1 00
Isaac Durand,	"	1 00
J. V. Cornish, Sherman,	"	1 00
T. Cook, Dewittville,	"	1 00
Israel Wiggin, Jr., New Market, N. H.		4 00
Dr. Moses Atwood, Francistown,	"	1 00
Stephen Gardiner, Carrol, N. Y.		1 00
W. Jackman, Clymer,	"	1 00
Geo. W. Humphrey, Clymer	"	1 00
R. Freeman, Newtown, Ct.		1 50
David Hutchins, Forbush, N. C.		1 00
Sarah M. Cummings, Delhi, N. Y.		1 00
Anson Combs, Hamden, N. Y.		1 00
Thomas Williams,	"	1 00
James Russell,	"	1 00
Robert Mcilkleman,	"	1 00
C. S. Fitch, Walton, N. Y.		1 00
Seth Hoyt,	"	1 00
Charlotte A. Searles, Walton, N. Y.		1 00
Dr. N. D. Maffit, Liberty, N. Y.		1 00
Wm. Marvin, Bloomingburg, N. Y.		1 00
G. W. Reynolds, Franklin, N. Y.		1 50
A. B. Judd,	"	1 00
A. F. Stilson,	"	1 00
Abel Bowers, Leominster, Mass.		0 20
Joseph Carpenter, New Rochelle, N. Y.		1 00
Wm E. Boynton, New Ipswich, N. H.		1 00
L. Barnham, Holden, Mass.		1 00
F. Carpenter, Foxboro, Mass.		1 00
Samuel Barrett, Concord, Mass.		1 00
Jonathan Pierce, So. Charleston, O.		3 44
Wm. Crow, Harveysburg, O.		1 00
W. W. Pollard, Columbus, O.		1 00
Cyrus North, Nelson, O.		1 00
Truman Case, Randolph, O.		1 00
Wm. H. Garraques, Marlboro, O.		1 00
John Marshall, Pittsburg, Pa.		2 00
Benjamin Bown,	"	5 00
Charles B. Taylor,	"	5 00
Wilson S. Thorn, Youngstown, O.		1 00
Walter Holly, Parkman, O.		1 00
Reuben Rollins, New Lyme, O.		1 00
Hamilton Hill, Oberlin, O.		1 00
E. M. Wordsworth,	"	1 00
Caroline Gibson, Buffalo, N. Y.		1 00
D. M. Pease, Chagrin Falls, O.		1 00
Calvin Anderson, Randolph, O.		1 00
Amos Daniels, Mentor, O.		1 00
Hazen Baker, Painsville, O.		1 00
J. R. Recoe, Rome, O.		1 00
Chester Nash, Welchfield, O.		1 00
James Percy, Fowler's Mills, N. Y.		1 00
Samuel Hopson,	"	1 00
W. T. Huntington,	"	1 00
John Felt, Mason, N. H.		1 00
N. Darling, Millville, Mass.		1 00
Henry Green, Jericho, N. Y.		1 00
George Porter, Dewittville, N. Y.		1 00
Charles Arnold,	"	1 00
W. Scofield,	"	1 00
David Smith,	"	1 00
Abram B. Smith,	"	1 00
Russell Lockwood,	"	1 00
Exeter Woodward, Busti, N. Y.		1 00
Elisha Flint, Sugar Grove, Pa.		1 00
Lorin Blodget,	"	1 00
W. O. Blodget,	"	1 00
Frederick Miles,	"	1 00
Abram Cranston, Fredonia, N. Y.		1 00
David Willson, Farmington, N. Y.		1 00
Ezek Wilbur,	"	1 00
Joshua Clayton,	"	1 00
Benjamin Green, Marion, N. Y.		1 00
G. N. Cooper, Williamson, N. Y.		1 00
Silas Anthony,	"	1 00
Israel Gould, W. Walworth, N. Y.		1 00
Daniel M. Smith,	"	1 00
Peter Carman,	"	1 00
R. I. Cowls, Busti, N. Y.		1 00
James Madison, Warren, Pa.		1 00
Aaron Durfee, Arkwright, N. Y.		1 00
Elliot White,	"	1 00
James Black,	"	1 00
Mrs. J. Marsh, Victor, N. Y.		1 00
James Upton,	"	1 00
Andrew Jones, North Bristol, N. Y.		1 00
Catharine Utley, Canandaigua, N. Y.		1 00
David Pomeroy, 2d, Manchester, N. Y.		1 00
Freeman Hopkins, Poltneyville, N. Y		1 00
Wm. Perrin, W. Walworth, N. Y.		1 00
G. S. Bancroft,	"	1 00
Abner French, Richland, N Y		0 50
Samuel Benjamin, Ovid, N Y		0 50
Wm. M. Sutton,	"	0 50
John B. Sutton,	"	0 50
Lewis Tucker,	"	0 50
Benjamin Segur, W. Killingly, Ct.		1 00
E. Martin, Akron, O.		1 00
Samuel Brierly, Spencer, Mass.		2 00
Wm. Farwell, Cambridgeport, Mass.		1 00
John T. Welch, Clearfield, Pa.		1 00
Samuel Boyers, Burnside, Pa.		1 00
		88,64

DONATIONS.

Port Byron Convention, August 1,		25 00
Seneca Falls	" 13,	13 00
David Ruggles, Northampton, Mass.		1 00
T. Cook, Dewittville, N. Y.		1 00
Mrs. Porter,	"	0 50
Total,		129,14

FRANCIS JACKSON, Treasurer.

NOTICES.

NORTHAMPTON WATER-CURE.

The undersigned, gratefully appreciating the credit generously awarded by a discerning public, to his success as a Hydropathic Practitioner, would respectfully inform the friends of Hydropathy, that his establishment is pleasantly situated near Bensonville, on the west bank of the Licking Water, or Mill River, about two and a half miles from the centre of the town. It is 36 by 70 feet, three stories high, with a piazza on the South side. There are separate parlors, bathing and dressing rooms for ladies and gentlemen. There are also twenty lodging rooms, each of which is well ventilated, and conveniently furnished for the accommodation of two persons. Among the variety of baths in the establishment, are the plunge, douche, drenchee, and spray baths. The ladies' plunge is 6 by 10 feet, 3 1-2 deep,—the gentlemens', 8 by 12, and 3 1-2 deep. There are also two cold douches, one of which is situated a mile, and the other half a mile from the establishment. The former has a fall of 22 feet, the latter, 18. The scenery in this vicinity is picturesque and romantic. There are a variety of pleasant walks, passing near and to, springs of pure water. The walks are sufficiently retired to allow water-cure patients to appear as they should, plainly dressed, enjoying their rambles without being exposed to public gaze or observation. Since daily experience, for the last three years, has strengthened his opinion, that the condition of the skin clearly indicates the character of many diseases, and the *ability* or *inability* of an invalid to bear the water treatment in its varied forms; also the necessity of applying the dry woollen blanket, or the wet sheet, to promote evaporation or a sweat, when either may be necessary; and from the results which have attended his application of the treatment, he hesitates not to say, that the *electric* symptom of the skin indicates *vitality*, or *power*, and that an invalid whose skin is not attended with this symptom, cannot be safely or successfully treated, with water. Among the complaints which are here successfully treated, are, pulmonary affections, liver complaints, jaundice, acute or chronic inflammation of the bowels, piles, dyspepsia, general debility, nervous and spinal affections, inflammatory or chronic rheumatism, neuralgia, sciatica, lame limbs, paralysis, fevers, salt rheum, scrofulous and erysipelas humors.

All patients who visit this establishment for a course of treatment, should furnish themselves with three comfortables, three woollen blankets, one linen and three cotton sheets, two pillow-cases, six crash towels, some well worn linen to cut for fomentations, an old cloak or mantle, and a syringe.*

Terms for treatment and board, are $5,50 per week, for those who occupy rooms on the third floor—on the first and second floors, $6,00 per week, payable weekly—washing extra. A patient, who from choice or necessity occupies a room alone on the third floor, will pay $8,00 per week—on the first and second floors, $8,50 per week. Invalids who are so feeble as to need extra attention and fire in their rooms, (except for swathing purposes,) will procure their own nurses and fuel, or pay an extra price.

D. RUGGLES.

NORTHAMPTON, AUG. 1847.

N. B. The afflicted, desirous of being examined in regard to their complaints, and of ascertaining the adaptedness of the water-cure, in their particular case, should call on Tuesdays and Fridays.

D. R.

* This instrument may be obtained at the establishment.

OLD COLONY ANTI-SLAVERY SOCIETY.

A Quarterly Meeting of this society will be held in South Bridgewater, on Saturday and Sunday, October 2d and 3d, 1847. The meeting will be held in the spacious Town House, only a few minutes' walk from the depot, and continue through each day and evening. Meeting will commence at half past nine o'clock, A. M.

We do most urgently and earnestly request the friends of the society so to arrange matters, as to be present at this meeting. We give the notice thus early, that all arrangements, necessary to be made in order to attend, may have ample time to be consummated. Bridgewater is a new field, and consequently we need a strong and full meeting. Bestir yourselves, then, Abolitionists of the Old Colony! and let not the 2d and 3d of October next find you indifferent and inactive in the noble cause of humanity, but awake, and fight with all your might against the pro slavery spirit of the nation, and more especially that of *Old Bridgewater*.

Samuel May, Jr., Wm. W. Brown, L. Moody, P. Pillsbury, and other able speakers, will be present.

"*The Bridgewater Letter*," in reply to a letter received from Bridgewater in England, on the subjects of Slavery and War, will be REVIEWED at this meeting.

HENRY H. BRIGHAM, *Secretary*.

South Abington, Sept. 3, 1847.

AMERICAN FREE PRODUCE ASSOCIATION.

The ninth annual meeting of the association will be held in Philadelphia, on Third day, the 19th of Tenth month.

All persons interested in this important branch of anti-slavery labour, are earnestly invited to attend.

ABRAHAM L. PENNOCK, Pres.

SARAH PUGH, Sec.

ANTI-SLAVERY MEETINGS IN NEW-YORK.

Lewis Hayden, the fugitive slave from Kentucky, and E. D. Hudson, from Massachusetts, Agents of the American Anti-Slavery Society, will hold Anti-Slavery meetings at the following towns and villages, in Columbia, Greene, Delaware, and Broome counties, as follows:

OTSEGO COUNTY.

Maple Grove, (Butternuts) Thurs. & Fri. Sept. 9 & 10
Oneanta, Saturday and Sunday, 11 and 12.
Laurensville, (Laurens) Monday and Tuesday, 13 & 14.
Noblesville, Wednesday, 15.
South Edmeston, Thursday, 16.
Burlington Flats, Friday and Saturday, 17 and 18.

MADISON COUNTY.

Leonardsville, Sunday, September 19.
North Brookfield, Monday and Tuesday, 20 and 21.

ONEIDA COUNTY.

Bridgewater, Wednesday, September 22.

HERKIMER COUNTY.

Litchfield, Thursday and Friday, September 23 and 24.
Winfield, Saturday, 24.

The meetings will commence at one and seven o'clock, P. M.

Will the friends of the slave make all necessary arrangements in their respective and neighbouring towns to have the meetings well notified and attendance enjoined, and confer a favour on the cause of bleeding and imploring humanity.

JOSEPH C. HATHAWAY.
General Agent of American Society for New-York

GENESEE AND LIVINGSTGN COUNTIES.

Joseph C. Holley, a coloured man from Brooklyn, Long Island, late of the District of Columbia, and G. B. Stebbins, of Rochester, N. Y. will hold Anti-Slavery meetings as follows, viz:

North Bergen, Genesee County, September		1 and 2	
East Avon, Livingston County,	"	18	" 19
Caledonia,	"	" 20	" 21
Fowlersville,	"

Poetry.

For the National Anti-Slavery Standard.

SLAVERY NOT FOREVER.

Slavery forever? horrid thought!
It will not, must not, cannot be:
Surely some coming hour is fraught
With power to set the captive free.
Justice has not resigned her scales,
Nor the Almighty left his throne,
That right should never more avail,
And might and violence rule alone.

What though the future now with gloom
Deep as Egyptian night be spread?
And like a mourner o'er the tomb,
Hope bows forlorn her drooping head?
Night lasts not alway, morn's return
Will come on Time's antiring wing,
And flowers around the lonely urn,
In pride of blooming beauty spring.

Degenerate sons of noble sires!
Who for your freedom fought and bled;
Who lighted up the sacred fires,
Upon whose ashes ye would tread;
Vainly with reckless iron heel,
Ye crush the embers to the earth,
The immortal sparks will yet reveal,
The glory of their wond'rous birth.

Oft doth the mass of fire and flame
Repose in the volcano's womb;
While careless numbers dwell, and dream
Of safety o'er their fated tomb,
The fiery billows calmly sleep,
Unnoticed in the depths below,
And wintry blasts above them sweep,
And seal the crater o'er with snow.

At length in fury from its bed
Bursts suddenly the burning tide,
Ruin and death around is spread,
And desolation far and wide.
Thus stern Oppression's reckless power
May bind awhile the downtrod thrall,
Until the retributive hour
Doth for the tardy reckoning call.

Truth is forever, Right remains;
Liberty is the boon of Heaven;
The oppressed groan, and wear their chains,
Until to desperation driven
They rouse to vengeance! fire and blood
Roll onward, like the lava tide!—
O God! and will that fearful flood
O'er my devoted country ride!

Why do the watchmen on the towers
Of Zion, stand supine and dumb?
Neglectful while the precious hours
Pass, ere the time of horror come?
Or if they speak, the voice which should
Truth's stern, though thankless tidings tell,
With soft and lying words delude,
And whisper softly, "All is well"?

O, for a loud and warning sound,
Like that which ancient Ninus heard,
When weeping sinners bow'd around,
Obedient to the prophet's word;
That true repentance might restore
Back to its sheath, Heaven's blazing brand,
And wrath appeased, refrain to pour
Its dreadful vials on our land.

JAMES STILLMAN.

Miscellany.

TOUSSAINT:
AN HISTORICAL ROMANCE.

From an unpublished Translation from the German of Theodore Mügge.)

CHAPTER IV.—[Concluded.]

Again the flatteries which he poured into his ear, and the confidential whisper, as well as his sharp satire on the French, were not without effect. Maitland was delighted at the part, which he had the prospect of playing, and again doubted whether this open-hearted old negro were indeed so cunning a fellow as was represented. Confident that he would let himself be led in leading strings, and that when one had once got him into them, means would be taken to hold him fast, his good spirits revived. Toussaint was a negro, and must, therefore certainly be possessed with the greed and vanity of his whole class. So they had concluded in England, so in Jamaica, and so judged Maitland himself, for he had observed how delighted the Commander-in-Chief was, when the fine mansion was presented to him, and Maitland had in store more surprises of the same sort. To the first Lord of the Treasury, some thousands of pounds more or less would certainly be of little consequence. John Bull had money enough to spend, and if this black only would accept that, all was gained.

When the entertainment was over, and Maitland prepared to depart, he bowed as low to the Commander-in-Chief, as if the latter were already invested with the royal purple. "I leave you," said he, "with feelings of the most devoted homage, and await," he added, in a low voice, "your commands in Jamaica. Ten ships of the line, and frigates, will obey the first hint. Once more permit me, General," said he, then, "permit me to present you the thanks of many thousands of my countrymen, who owe you their safety, their property, and their lives. In the name of the poor prisoners whom you have always regarded and saved, to whom you have given meat and drink, in the name of England, and of all humanity, I offer these thanks. But one remaining token you must grant me. The long blockade of the Island has made the tables of the first people bare of various necessaries. You will not, therefore, refuse some assistance from your friendly foes.—Farewell, General, this tent, these utensils, and that artillery outside no longer belong either to England, or to me; may they never be destined to turn their thunders against us."

All were surprised at this noble liberality, which surpassed all expectation. But Toussaint accepted the costly present with a smile, as if it were a tribute offered to a powerful prince. Maitland went round taking leave of the leaders of the black army, one by one, and not one was left without a present. Watches, and costly rings, boxes, and brilliants, slipped as mementoes into hands which seized them trembling with joy, and the childish delight at their beauty could rarely be suppressed. The words by which these tokens were accompanied, were promises which fell upon no bad soil. The Republic had words, and at the best only titles, but besides, not enough to provide clothes and shoes for the soldiers. England had gold in abundance. She opened her treasures, and these little samples appeared to the poor, greedy children of nature, so vast that they were almost crazy with joy. Two individuals turned away, and disappeared from the circle. A negro who hastened away, with proud, and flashing eyes, spurning every gift; a white man, who gloomily quitted the tent. In the open square, they met and gazed at each other. Their eyes understood one another; they gleamed with equal but very different emotions. Moses seized Vincent's hand with a crushing grasp. "What is all this?" said he, "will they sell us? are we servants and slaves, who only serve him in his schemes? I hate these red coats, I hate this trade-nation. They are not capable of any great deed, where there is no gain to be got, and does he not see that these merchants make presents only to get more?"

"They have a Crown to give away," said Vincent, in a low voice.

Moses' eye flashed. "Hear me," replied he, "believe me, he will not wear it. His head is thick, for the black race have strong bones, but, nevertheless, it will crush his skull. Are we children, to have the whip held over us? Have we become free, only to have one master out of many, who shall lord it over life and death? Are we to be first French, and now English, and next, Spaniards, perhaps, just as he pleases?"

"Hold fast to the cause of the French Republic," said Vincent. "It is the cause of freedom, and if you only think so, Toussaint l'Ouverture never can desert it."

"Now hearken, Sir," cried Moses. "Too often, already, have I said, 'I care neither for France, nor for England. Love the whites, and their arts, says my uncle. Flee their art, say I. I have read no books, Colonel Vincent, and cannot. But in my heart it stands in fiery characters. These arts are all the way to new slavery! They open the gates to ambition, and a thousand vices. My brothers, they are credulous, they run after the gaudy plaything, they will be worse off than they were. O! had I learned the magic of my uncle, I would shake rocks around into the sea, until they jutted forth on all sides, and kept you forever away."

He departed, and Vincent wandered among the trees, as the tents were thrown open, and the crowd of black officers accompanied these merry friends from England down to the harbour. Evening had in the meanwhile come on, and Toussaint looked down from the high bastion upon the embarking of the garrison. With his white handkerchief, he waved a last farewell to General Maitland, and gazed with delight upon the lovely picture that unrolled itself before him. The huge, proud ships spread their canvas, and amidst the thunder of cannon, the shouts of many thousands of voices, and the waving of large flags, and red streamers, cut their way through the tossing, foreign element.

Toussaint followed them with earnest looks.—He stood alone on the crown of the wall, and the immeasurable distance seemed to him too narrow. There was trembling, and intense agitation in his soul, his life connected itself with the life of the world, self-creating, flashed the power of the divinity from his eyes, visions of glory unrolled before him. "When will my flag wave, the flag of Haiti," said he, "when shall my ships float over the waves, and land in distant harbours? Patience, patience, Son of Kings, the day will come. Free and happy will I make you, but many a one has yet to drink the cup of suffering. Toussaint l'Ouverture, thy heart is heavy, thy mind struggles and wrestles—thou art the first of thy people, thou deservest to be so, why dost thou hesitate, what is it that terrifies thee? The ghost of Virtue," said he, softly.

A slight noise caused him to turn round, and he threw down a dark look when he saw Vincent, who was walking up and down, awaiting him. After a moment's thought he called him up, and then turned again to the sea where he long considered the departing ships. His friend, and brother in arms might well ponder upon the changes of human things. He was reminded of the day when he first entered the poor hut of the ill-used coachman, and now here stood the General, who let his former protector wait as a subject. But the longer this silent scene lasted, the more proudly did Vincent's heart beat, the more sacred and settled became his resolutions, the more confident was he that a conflict was raging in the soul of Toussaint, that he was beset with doubt, and that he was irritated at himself, he was cherishing a secret grudge against one, whose presence was painful to him. Not until after some time did the negro turn to him. "Well, Colonel Vincent," said he, "how is General Hedouville?"

His words gave Vincent opportunity to give an account of his commission. He did it coldly, as a simple duty. No counsel, no warning, but also no congratulations to his old friend was expressed, and the face of the Commander-in-Chief evidently darkened, as at last Vincent ceased, and answered some brief questions with corresponding brevity.

With a motion of the hand, Toussaint sought to relieve himself of his indignant friend, turning quickly away from him, and falling back into his old habit, cried out with all the strength of his voice: "Let him talk about violence, this Agent, I am answerable for my conduct to the people of St. Domingo, and I know best what I am about, I! Let them spin their intrigues, my eye watches, it is everywhere, it knows the traitors, and knows how to find them when the time comes. I know them all, and will dash among them without pity. The wretches! What do you wish further, Colonel Vincent?" he added, when he saw that the latter did not move from the place.

"Permission to return to France, General," was the cold and serious reply.

The Commander-in-Chief was evidently disturbed, and his look was full of inquiry and reproach.—Struggling with his pride, that prompted a rash and decisive word, and with the affection of former times that rose in his heart, suddenly he took Vincent's hand, and said in a tone of the tenderest friendship: "Why, my friend, my brother, why wilt thou leave me?"

"I am a Frenchman," said Vincent.

"O! by the Saints! and so am I."

"A republican," added Vincent, with greater emphasis.

"I love true liberty no less than you."

"And yet," said Vincent, reproachfully, "yet these venal Englishmen dare to seduce you with a King's crown! Yet they dare to attempt to strip you of your honour and virtue, and the high glory you possess on the page of history, and stitch into the recording volume, a shameful leaf, whereon it is written: But ah! even this great man could not resist ambition. At the blinding glare of a crown, he threw away the immortal renown which Washington preserved so sacredly, the renown of being the first citizen of his country, the guardian spirit of Freedom. What the triumphing tyrants of the world maintain, he verified, the degrading, oft-repeated, and often confirmed proposition, that the votaries of freedom are nothing but the slaves of ambition, who succeeding to power, laugh at virtue, and true greatness, and forge new and bloodier chains for mankind.'"

"What charges!" said Toussaint, in a low voice, and visibly disturbed. "These accusations I do not deserve."

"How," said Vincent, roused to the noblest indignation, "are you not about to sell yourself for a miserable crown? Are you not going to betray friends and country, for the poor fortune of being a King, a tyrant! I have revered thee with a worshipping heart. I looked up to thee as to a divinity, that had descended from Heaven, to deliver men. I admired thy wisdom so opposite to the fanaticism of freedom, which becomes folly. Thy aim was happiness, freedom, equality, and a higher condition of man, in which, by knowledge and improvement he should become like God. Severity was salutary, to form the ties, by which society is formed. You taught people to respect the laws, and I was, with you, indignant that the people on the other side of the water should send here their fools of Agents, to cross your good work. I aided, and strove with you, defended you at the bar of the Luxembourg, and was happy in your glory. Now this proud dream has vanished," he continued, gloomily. "The deity I worshipped, lies shattered to pieces, the temple is in ruins, let me go, therefore, and mourn that this earth fosters passion, which make slaves even of the noblest and greatest."

"Slaves!" said Toussaint, with vehemence.—"What I did, and what I am doing, has always been thoroughly considered. Why should I deny it, I am tired of being the servant of these Directors. England does not aspire to rule here. I will be free, that I may consummate what is good and great without opposition. The crown tempts me not, but only the power which it gives."

"Do not deceive yourself," said Vincent. "Ambition fills your whole heart, and makes you blind to the falsehood of your seducers. The offers of England will make you, from a free man, to become a slave, who wears a crown, which they set upon your head as a plaything."

"You abuse my patience, and my friendship," said Toussaint, haughtily. "Speak without passion, when you denounce the passions."

"I speak as a free man," rejoined Vincent.—"Bound by compacts to England, you are her vassal, and soon enough you will feel the oppressive evils of this trade, and crown speculation.—If you defy her, she will revoke the bargain, lock up your harbours, which will then no longer be defended by powerful France, and give you up to France, should you be perhaps flatly disobedient."

"In reality," cried Toussaint, contemptuously, "it seems to me rather that England will soon have occasion to mourn. My ships shall sail the seas, my citizens steer for strange regions, bringing, and carrying wealth, and opening this land to all culture, and science, and art."

"England will forever prevent it," said Vincent, "but the pride of France is engaged to secure it to you. If she ever mistakes what thou hast done, if the ignorant men in the Luxembourg allow their distrust to proceed to acts, if they should venture to command you to give up your authority because you are black, and return to your former slavery, and leave it to these creatures to pull to pieces what thou art building up, then, Toussaint, then draw thy sword, then summon all good citizens to thy aid, and fight for the fair cause of Right, and Humanity. Remain true to France. You are bound to her by manners, language, laws, and custom; remain true to thyself, thou son of thine own deeds. Thou wilt stretch forth thine arms over the waves, thy voice will ring over to Paris, and the selfish, ambitious men there will tremble, for it will give new strength to freedom."

"It will be too late," said Toussaint. "I am old Shall I see treachery slowly undermining me, shall these Agents, this Rigaud forever obstruct my way, shall I have some new apprehension every day. I know what I mean, I!"

"Send me to France," replied Vincent, warmly. "I will maintain thy cause, and if I do not return with the fullest recognition of thy wishes, if they do not say: 'He, the first man of his people, shall be Commander-in-Chief of the whole Island; Rigaud shall obey him, and no Agent shall again come between him and France, then will I be the first to say to you: Obey no longer! Make of Haiti a new France.'"

Toussaint followed with his eyes, the vessels now far distant on the waters. The evening had come, and a pale, soft moonlight trembled over the waves. Earnestly he looked forth. The crisis of his destiny was at hand. A crown of stars hung in the heavens, and behind him rose a black mass of clouds. Like distant thunder sounded in his ears the words of Vincent, when he spoke of the voice of the world, and of nations, and like a voice from Heaven. He heard the scorn of his foes, and then wisdom whispered: Let them sneer, the fools! He saw his friends wavering, withdrawing themselves from him, for Vincent intimated to him, that many of those who had thus far been devotedly faithful to him, while a voluntary homage and love bound them to him, would be so no longer, when a royal title should destroy all equality, and Toussaint gently shookhis head, as Vincent touched upon the dangers, which disquiet, seditions, and conspiracies would breed for him.

"Hear me then, for the last time," said Vincent, intensely moved, "then decide! Then degrade yourself, then, thou proud, bold spirit, descend from thy throne and take that golden one, which will soon be to thee a seat of fiery torture. On that day when you first came on French soil at my side, when you swore you would be a French citizen, and a friend and protector of freedom, you cried to me: 'Should I ever deviate from the way of Right and Virtue, should I ever disunite and desert freedom, then warn me against it, then call to me, and I will return!'—I warn thee, then, now, Toussaint l'Ouverture, in the name of Freedom, in the name of Right and all civil Virtue. Thou hast forsaken their ways, and art fallen into the abyss of ambition. Thou hast forgotten thy family, thy wife, for that fair, voluptuous Creole, who, already in her dreams, sits beside thee on the throne, and expels thy children.—Already thy better friends are leaving thee, already the vicious are finding the way to thee, already the venal tongue of the flatterer charms thee, and the hero, who deserved the homage of mankind, is about to go the vulgar way of bold usurpers. Your true greatness you will destroy to wear a crown, as a thousand fools have done, and at last to fall under the knife of the assassin, or derided by the world. Toussaint l'Ouverture as a citizen, wast thou so great that the whole world look up to thee, in confiding awe of thy virtue, as a King, thou wilt be insignificant and forgotten! And that young eagle of Freedom!" he continued, with a trembling voice, "he, the conqueror of Italy, he, whom you hold so highly and nobly, who prescribes laws to the mightiest monarchs in Europe, and who is now marching to the East to deliver the nations, he, whom thou dost emulate, with whom you love to be compared, what will Napoleon Bonaparte say of the black hero, who once called himself the first son of Freedom, whom he himself esteemed more highly than Hannibal, the Numidian!"

Toussaint stood erect and proud, and scarcely took notice of a man who now approached, bearing a heavy casket with a costly velvet covering. It was Toussaint's faithful attendant, Mars-Plaisir, who, bowing to his master, said, "General Maitland, at parting, left this casket with the command that it should be given to the Commander-in-Chief."

The moon now shone, and its light fell upon the richly gilt casket. Toussaint's eye rested upon it with inquiring eagerness. Suddenly he took it in his hands, there was a key in the lock, he turned it, the cover sprang open of itself, and a richly decorated crown lay before him.

Without any sign of surprise he took it, and looked at the beautiful work, and the precious stones that adorned it, and that sparkled in the moonlight. He then weighed it in his hand, placed it for a moment on his brow, and then threw up his head with the greatest pride, as if he felt the weight. Suddenly his face assumed that calm, proud air, which betokens a victory over all the blandishments of ambition. With slow steps, he advanced to the extreme projection of the walls,—one motion—one toss, and a clattering was heard down along the rocky walls, and the crown of Haiti lay deep in the abyss of the sea.

The faithful attendant uttered a loud exclamation, but Toussaint sank into Vincent's arms, who grasped him fast, and shed proud, delicious tears!—"Now," cried he, "now art thou indeed a King; at thy feet receive my homage!"

"It is over," said the Commander-in-chief, with impressive earnestness. "Toussaint l'Ouverture's crown lies buried forever in the waves. Here I swear, once more to be nothing but St. Domingo's first citizen, to seek nothing but Freedom and its blessedness! O! I thank thee, my friend, it is I, Toussaint l'Ouverture, my children have found again their father. To-morrow you go to France, I hold you to what you have promised."

CHAPTER V.

While now in the west and south of the Island, after the withdrawal of the English, various disturbances followed, which ended in the departure of Hedouville, the southern portion of St. Domingo attained to a happy state of repose. The power of the mulattoes was here firmly established, the negroes were forced to labour, but treated with mildness, and well paid, so that only in the wild mornes of Lahotte, separate bands of Maroons pursued their career of plunder. Strangely enough, some white persons of rank, from Grand-Anse were associated with them, as the leaders of their expeditions and assaults. Rigaud, who had gained possession of Grand-Anse, and driven away the English, was the object of the deepest hatred with these men, who hated him the more bitterly, the more earnestly he defended the cause of the Revolution. These negro bands in the Mornes had been, at an earlier period, in the pay of the English; now, left to themselves, they submitted to their white leaders, skilled as these were in the art of war, and notwithstanding the promises with which the mulattoes sought to win them, or however these solitary bands were beaten, still they retreated to their impregnable fastnesses, where secret friends in Cuba, or in the north of the Island, assisted them with arms, money, and stores, which were brought them in small cutters.

After a revolt in the regiment of General Moses, whose acts of violence had so exasperated the white inhabitants of Port Dauphin, that they rushed to arms and drove out the blacks, after a series of murderous acts perpetrated by the negroes on the peaceful planters, after a part of the black army, sworn to effect the extermination of all the whites, had moved towards the Cape, General Hedouville made his escape just at the moment when Toussaint hastened from the west of the Island, and by his simple presence, instantly restored peace.

At the present point of our story, we find André Rigaud in the circle of his friends, at his country seat at Gonaive, communicating to them the reports which he had just received, and, as it were, holding a council of war, as to what was to be done. He wore a gloomy and anxious look, and an evident uneasiness seemed to possess his mind.

"Hedouville," said he, "has allowed himself to be out-witted by these cunning slaves. The whole commotion, it is certain as the day, that surrounds us, was artfully got up in order to induce the Agent to depart. It has gradually ruined Hedouville's authority; by means of the Te Deum over the happy ending of the war, in which Hedouville could not take part, without recognizing and justifying everything that Toussaint had done, the Agent was branded as an enemy to religion, and only one step further was necessary. The Agent was to be forced to flee, and this was accomplished when a parcel of frantic blacks, as in old times, with the heads of white men on the points of their weapons, pressed forward to the Cape, thirsting for the blood of all the Europeans. The General has left the Cape with six ships, eighteen hundred faithful friends have gone with him, and this is now the fourth emigration. Here is the letter of the General, which conjures me to be faithful to the Republic, to beware of Toussaint, never to submit to him, or receive from him any orders. He need not have urged this," added he, proudly, "we are all resolved to choose death rather than the rule of this negro. But we need not disguise it to ourselves that the danger of the contest approaches, and that it is very great."

"Let him only come with his bands of slaves," cried Augustin, "He shall find us prepared."

"Let us not deceive ourselves," replied the prudent Petion. We can weary out this cunning enemy only by a protracted resistance, to conquer him in direct battle, we are too few in numbers."

"The South has many ways," said a young man of prepossessing appearance, and with large, intelligent eyes, "to oppose this black Hannibal, but it would have yet more, if you had entered earlier into the war which is now unavoidable, if you had not let the whole West be torn from you, if Port-au-Prince and St. Marc's, the whole coast was ours. You have surrendered your brethren unarmed into the hands of the hangman Dessalines, and quietly looked on while he slaughtered them. But he has not exterminated them, and he cannot. Take arms, and before he does it, make yourselves masters of the capital, and if we are weaker in numbers, yet we are worth ten to one of these hordes in discipline and bravery, and ability to hold out."

"Pierre Boyer," said Rigaud, his eye resting with good will upon the last speaker, who was regarded by all with great attention, "you forget that a chance of war may give us up, our privileges and country, without hope of rescue, to the enemy."

"If it were a mere question of war," added Petion when Augustin Rigaud, another of the brothers, and some fiery spirits expressed approval of Boyer's proposition, "I should not be disposed to reject bold counsels, but the question is, as to which caste shall rule, it involves the life or the ruin of the mulattoes, whether they are to be the slaves of the negroes, or freemen."

"O Fabius!" said Boyer, smiling while he leaned upon the lofty, serious Petion, "my dear friend and teacher, why these dark dreams again. The mulattoes will never go down while there are whites and blacks. But here is a dominion destined for us by God himself, that, will we hold to, with tooth and nail, and it is all our fault, if we do not gain the mastery."

"You know," said André Rigaud, "that since Hedouville's flight, the Commissary, Roume, has taken the title of Agent. Roume has invited me to Port-au-Prince, in order to mediate a peace between us and Toussaint. He is a weak man, and little qualified to form a third and reconciling power, nevertheless we will try it. We need time, to learn what is going on in France. Toussaint has sent his old negotiator, Vincent, to Paris, great events are in preparation there, circumstances must change, they are depending upon the young Napoleon. He is expected from Egypt, and our friends are active. It will not be endured, that this insolent black should here govern and reign according to his pleasure. It is possible to gain time, and we shall do better, to smile and keep silent, than to put all upon the point of the sword."

"I hope," said Augustin, with the roughness of a mulatto and a Republican, "that you will not yield a finger's-breadth to this black villain."

"Yield," replied André, with a smile, "yes, with great pleasure up to those mountains there, which bound the South, but submit never."

The result of this Council was, that early the next morning, a respectable company moved towards the West, at the head of which were the Rigauds, old Beauvais, Petion, and the other chiefs of the mulattoes. All the way along, they had frequent opportunities of observing the authority which Toussaint had introduced. Mulattoes and blacks worked without distinction on the plantations or on the farms of the Government, and felt the whole inexorable severity of the overseer. Many wandered about as beggars, who had formerly been rich and respectable; but the majority indeed still remained upon their old estates, yet in continual dread of the oppression, which even the strict commands of the Commander-in-Chief could not wholly prevent, although he was willing to protect every one who was willing quietly to obey. The progress of the mulattoes was accompanied with melancholy and even with tears, which were not wholly to be suppressed even in the vicinity of the black army. Twenty thousand negroes were encamped in the West, for Toussaint had drawn together here the principal part of his force, and, as it were, for the sake of a demonstration. He had not wholly missed his aim, for Rigaud's eyes rested gloomily on these lines of well-drilled men in arms, and an anxious fear was awakened in the bosoms of many of the mulattoes, but still, the inborn contempt which they felt for the blacks, outweighed with most, all their experience, significant as it was, and they endeavoured by various remarks upon the nakedness and awkwardness of these soldiers, to arouse the same arrogant ideas of superiority, which some German troops manifested towards the soldiers of Napoleon, and by means of which they were only the more easily conquered. In the vicinity of the city, Rigaud and his friends met the Agent Roume, who came to meet them with several attendants, in order immediately to transact the business on hand. His representations, which intimated in substance, the policy of acknowledging the authority of the Commander-in-Chief, Toussaint, found nevertheless, very little favour. In a long private conversation, André Rigaud endeavoured to do away the force of all that was urged by Roume, and even the to inspire weak man with a fear of his protegé.

(To be continued.)

From Chambers's Edinburgh Journal.

ROSA GOVONA.

A little before the middle of the last century, there resided at Mondovi, a city in Italy, a young child called Rosa Govona. Left an orphan at an early age, she had no other apparent means of earning a livelihood than the use of her needle, in which she showed great skill combined with the most remarkable industry. Being of a reflecting mind, she took no delight in those pleasures and frivolous amusements which too often engage the female heart. Confiding in the resources of an active and benevolent nature, she wished for no companions save those of misfortune, and for no recompense save the blessing of Heaven.

While Rosa was thus living and labouring by herself, she happened to meet with a young girl who had lost both her parents, and had no means of supporting herself in an honest manner. No sooner did the good Rosa become acquainted with the sad story of the distressed girl, than she generously stretched forth her hand to help her: "Come and live with me," said she; "you shall share my bed, and drink out of my cup, and above all, live honestly by the work of your hands." When she had thus made a commencement, others joined her; and she soon congregated around her a society of young girls all equally poor, and by the most assiduous application procured the necessaries of life for them all.

But the little house, in which the young girls dwelt, soon attracted the attention of all the dissolute young men of the place, who were forever seeking after adventures of some kind or other. They began by following them whenever they left the house: but the young women silently repulsed all their impertinences, and even forced them, after some time, to blush at their conduct. The house incurred also the displeasure of those old people, who considering all innovations (whether of a beneficial character or not) as dangerous, wish forever to abide by the old forms and regulations which governed the actions of their ancestors. They could not divest themselves of a mean suspicion that all was not right, and many of the citizens observed Rosa with much curiosity, and began to whisper all manner of things to her prejudice. Thus the retreat of industry and virtue became the object of the most malignant calumnies, and the good Rosa herself the subject of impertinent inquiries, of rumours the most vexatious, of suspicions the most unjust. But the wise and courageous girl, fully assured of the purity of her actions and intentions, opposed perseverance to insinuations, and silence to calumny. The truth could not long remain doubtful—Rosa soon gained the applause of the virtuous, and the commune granted her a larger house in the plain of Carasone, as the number of her companions increased daily. This augmented the jealousy of her enemies, who had been hitherto unsuccessful in their endeavours to injure her character; but these new obstacles served only to redouble the ardour of Rosa, and to raise her courage. There were now about seventy young women in the house, all of whom worked in common with herself to procure an honest livelihood. As the house they inhabited was scarcely large enough to accommodate the number of work-women, she solicited the commune to grant her another still larger habitation. The municipal body, to show their sense at her exertions in the cause of virtue, voluntarily made her a gift of a very large and commodious dwelling in the valley of Brao; here she established a workshop for the manufacture of woollen articles.

The excellent Rosa, who was now about 39 years of age, had, at this period, by her indomitable perseverance, triumphed over all obstacles; and by her exertions in extending the association, and her wisdom in superintending the affairs of the community, created an asylum for poor and indigent females. The more she considered the utility of her institution, the greater became her desire to extend the benefits which such an asylum presented. "How many poor and destitute beings," thought she, must there be in a large and populous city, who are deprived of all means of procuring an honest livelihood!" Filled with this idea, and relying entirely on the sanctity of the mission, she proceeded to Turin in the year 1755. Arrived in the city of Sardinia, she asked the use of a building suitable for the carrying out of her intentions, and obtained from the priests of the Oratory of St. Philip several capacious rooms. Some chairs, tables, and different articles of furniture, were also provided for her use by the good priests. She received the little they gave her with the greatest delight; and thus established, with some of her companions, in the capital city of the kingdom, she resolutely set about prosecuting the object of her mission.

The novelty of the idea soon engaged the attention of the citizens; they saw, and what is more astonishing still, they applauded her design; and her shop, or rather factory, soon became the talk of the whole city. At this period, Charles Emanuel the Third, having established on a firm footing the independence of his people, gave himself up entirely to the parental administration of the country. As a protector of labour, he accorded to the pious Rosa some houses which had formerly belonged to a religious establishment. Rosa installed herself here, increased the number of her companions, and greatly extended the branches of labour to which they applied themselves. Two years after this, by order of the same prince, the manufactures carried on by Rosa were properly organized and registered by the Magistrates of Commerce; and regulations were drawn for the government of the Institution, which now received the name of Rosines, (from that of the foundress,) and above the principal entrance were inscribed the following words, addressed by Rosa to her first companions: "You shall live honestly by the work of your hands."

The prosperous condition of her institution filled the heart of the pious foundress with joy, but she could not divest herself of a desire to extend its blessings still farther. She had left an establishment at Mondovi, and she wished now to form similar ones at other populous places. With this end in view, she visited several provinces of the kingdom, called around her all the young women who were desirous of finding a decent means of subsistence, and founded asylums at Novara, Fossan, Savigliano, Saluces, Chieri, and St. Damiano d'Asto, all of them towns of considerable note and population. These were provided with the necessary materials for work, and every other want was generously supplied by the excellent and kind Rosa.

She lived twenty-two years after quitting her native city, during all of which period she was engaged at work, labouring unceasingly for the establishment of her eight institutions, and providing asylums for the sustenance both of the bodies and souls of the unfortunate of her sex. On the 28th of February, 1776, this excellent woman expired, in the midst of her sorrowing pupils, being quite worn out, not with age but with fatigue. Her memory was held in highest veneration, as well by those, many of whom she had rescued from misery and idleness if not from depths of sin and shame, and rendered good and useful members of society, as by all classes of the Sardinian subjects who had experienced the benefits arising from her exertions, and who knew how to applaud and take example from the virtue of a maiden, who, from the lowest condition of poverty, had raised, by her wisdom and virtue, a monument in the hearts of all well-disposed and charitable persons.

In the establishments of Rosines are received all indigent young girls, of from thirteen to twenty years of age, who have no means of subsistence, but who are qualified for manual labour. "You shall live honestly by the work of your hands"—such is the fundamental rule and the base of the establishments of Rosines, which is never perverted. All the means of subsistence are derived from the labour of the young girls; and the resources for the support of the aged and infirm members are procured from the work of their more youthful companions. The establishment at Turin is a centre of manufactures; and so are the other affiliated houses, all of which flourish at the present time, with the exception of that at Novara, which was discontinued when that city became part of the kingdom of Italy, and which has never been re-opened since. To avoid all interference with the manufactures elsewhere, Rosa ordained that all connected with the different establishments should be at the charge of each, that all should correspond with the principal institution at Turin, which should exercise a surveillance over the others, and be considered the centre of their operations.

The arts and manufactures carried on by the Rosines are varied as the tastes of woman can make them. After receiving the raw material, the whole operation from the first to last are carried on by them. Take, for example, all silken articles. The cocoons of the silk worm are purchased at the proper season; and the silk is then spun, and undergoes every other preparation necessary before it is delivered into the hands of the weavers. The most beautiful stuffs—Gros de Naples, Levantines, Satins, &c.—are thus fabricated, and more particularly ribbons, for the manufacture of which there are more than twenty looms. These ribbons are of excellent quality and really beautiful. Those silken stuffs, the fabrication of which requires a frequent change of machine, are never made by the Rosines, as in other manufactories, because in that case, at every change of fashion they would be obliged to introduce people from without into their house. But all that is really convenient and useful may be found in their warehouses at almost any time. Linen is also fabricated in these institutions, particularly tablecloths; but this species of work is very laborious to young women, and consequently there are not many employed in it. A large number are likewise occupied in the manufacture of cotton articles; the raw material being purchased by the Rosines—it is then transformed into all kinds of goods. The woollen factory is at Chieri, because at Turin it would interfere greatly with the silk trade. The establishment is complete in all its arrangements, the wooll being scoured, carded, spun, and woven entirely by the Rosines, who fabricate cloth of every quality from it.

As may be supposed, there are many industrious Rosines employed on the article of embroidery. In fact, in this particular branch the Rosines have acquired as much perfection as can possibly be obtained by the industry of woman. A new species of manufacture has lately been introduced into the establishments, namely, that of gold thread for the fabrication of lace. This is a most beautiful article, and particularly adapted for church ornaments. All the habiliments of the clergy are made in the institutions.

Our readers will no doubt be curious to know by what means the young women contrive to dispose of their various goods in order to cover the outlay and to gain a profit on the raw material. This is managed in the following simple manner: Each establishment acts, as we have said, as a great commercial depot; and each of them has a magazine or shop attached to it, in which the handiwork of the Rosines is sold by persons in the employment of the institutions.

All the cloths necessary for the army are purchsaed by the government from the ware-houses of the Rosines. They not only fabricate the cloth itself, but also every other article of ornamental attire, and skillful tailors are employed by them to cut out the different coat-pieces, which are then perfected by the sisters. Besides this, the inhabitants of Turin, and even the tradesmen themselves, are glad to make their purchases at the institution, because they are sure to get everything good and cheap.

In this manner, then, the institution, are never in want of employment, and a considerable profit is generally left after deducting all the expenses of the different establishments. That at Turin alone brings in a sum of £3,334 6s 8d per annum; it contains three hundred females, among whom there are about fifty aged or infirm inmates, who in consequence are chargeable to the community. "I visited this remarkable institution," says Signor Sacchi, "thanks to the kindness of a worthy ecclesiastic who presided over its administration. He accompanied me round the different apartments, which contained many young females animated by the holy ardor of labour. With an air of quiet content, the girls were engaged in their severel tasks, all apparently animated with an anxiety like that which a mother displays when laboring with her children for their common subsistence. Six mistresses and a matron preside over the different work-rooms, and the institution is frequently visited by one of the ladies of honour to the Queen (of Sardinia) bearing the commands of her Majesty, who gives her special protection to the industrious girls."

Such is this asylum, truly admirable in all its details, founded by the exertions of a poor woman: so true is it that Providence frequently, from the smallest origin, produces the greatest results. The story of Rosa Govona serves to prove in what way, without saddling any expense upon the citizens, and without donations or legacies, so vast a scheme o labour may be brought to a successful termination. In a little chapel adjoining the workrooms, I read the following monumental inscription: "Here reposes the remains of Rosa Govona de Mondovi, who from her youth consecrated herself to God, for whose glory she founded in her country, in this city, and divers others, retreats for unfortunate young females, in order to lead them to serve God, and gave them excellent rules, to attach them to piety and labour. During her administration of more than thirty years, she gave constant proofs of her admirable charity, and an indomitable perseverance. She passed to the life eternal the 28th day of February, in the year 1776, and the 60th year of her age.—The children recognize in her their mother and benefactress, and consecrate this monument to her memory."

Humble words these, when one considers the good which has been done, and the benefits which these institutions still continue to confer upon the country, and for which Rosa merits the highest possible eulogiums. I was deeply affected, especially, when I considered that Rosa Govona had as yet received no place among the list of the benefactors of the human race. May this little paper make her known as she deserves to be.

Gleanings from Foreign Papers.

The House of Schiller.—On the 29th of June last, the small and now rather dilapidated house in which Schiller lived at Weimar was purchased at public auction, by the corporation of that town, for five thousand and twenty-five dollars, being nearly double the amount of its actual value. May we not hope that there will be found as much patriotism among the inhabitants of Stratford-upon-Avon! —*Cor. of Times.*

Discovery of Paintings at Eton College.—During the repairs which are now going on at the chapel attached to Eton College, a large number of fresco paintings have been discovered upon the removal of the oak panelling from the walls of the edifice. Some of these paintings, which appear to have been executed by Florentine artists between 1440 and 1480, and which are in a very fair state of preservation, represent a variety of miracles, alleged by the Romish church, to have been performed by the Virgin Mary.

Cheap Diet.—M. Soyer does not stand alone in monster culinary efforts. Several manufacturing establishments near Aberdeen have undertaken to supply the food of their operatives at a cheaper rate, and of a better quality, than they themselves can procure. From two thousand to three thousand people are daily fed on this plan. The cost for breakfast and dinner, including bread, is 1 1-2d. per meal; and the arrangements are so complete, that four hundred persons are breakfasted or dined in twenty minutes. For fifty gallons of barley broth, the following are the ingredients:—43lb. meat, 28lb. barley, 5lb. peas, and vegetables to the value of 2s. or 2s. 6d. The masters supply fuel, utensils, &c.; and after these items, the culinary experiment is self-supporting. The cause of institution was the distance which the workers had to go for meals, the poverty of their diet, and constant inability to labour. —*Daily News.*

A Last Survivor.—The *Journal des Debats* announces the death, at the village of Batignolles, near Paris, of General Brou de Bailly, the last survivor of the generals of the army of Egypt.

A New Style of Puff.—America rejoices in the possession of a self-styled patriot, one Mike Walsh. Mike lately attacked Mr. Lloyd Garrison, for an article in the *Boston Liberator*, from which article he (Mike) gives the following extract:—"It is really painful to see a man of Mike Walsh's true nobility of character—one of his lofty devotion to the cause of oppressed and suffering humanity—aye! one of his *stupendous talents* and *almost superhuman energy* thus led astray in reference to the question of abolishing negro slavery—a question, too, which, were it properly understood by him, could not otherwise than recommend itself to his generous and sympathizing heart. So confident are we of this, that we look forward with a fond hope to the day, and that no very distant one, in which he will be doing battle—such battle as he alone is capable of doing—in the holy cause of negro emancipation."—Every word of this was forged by Mike! Nothing like it ever appeared in the *Liberator*. O Mr. Michael Walsh! Mike, the stupendous, and the almost superhuman! Billy Dawson was a fool to thee.—*Jerrold's Newspaper.*

An Office for Spies.—Every city has its peculiar branches of industry, but Paris has more than any other. One of them is clearly described in the following advertisement, which I translate literally, omitting only the luxury of capital letters and italics:—"Office of the Spies of Paris, Rue St. Jacques. The directors of this office have the honour to offer their services to merchants, tradesmen, and the public. They act as spies on everything and everybody. They undertake to state the characters, reputation, and solvency or insolvency of any mercantile man, together with his manner of living, amusements, &c. They ascertain the addresses of